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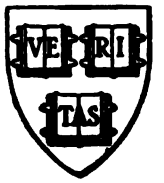

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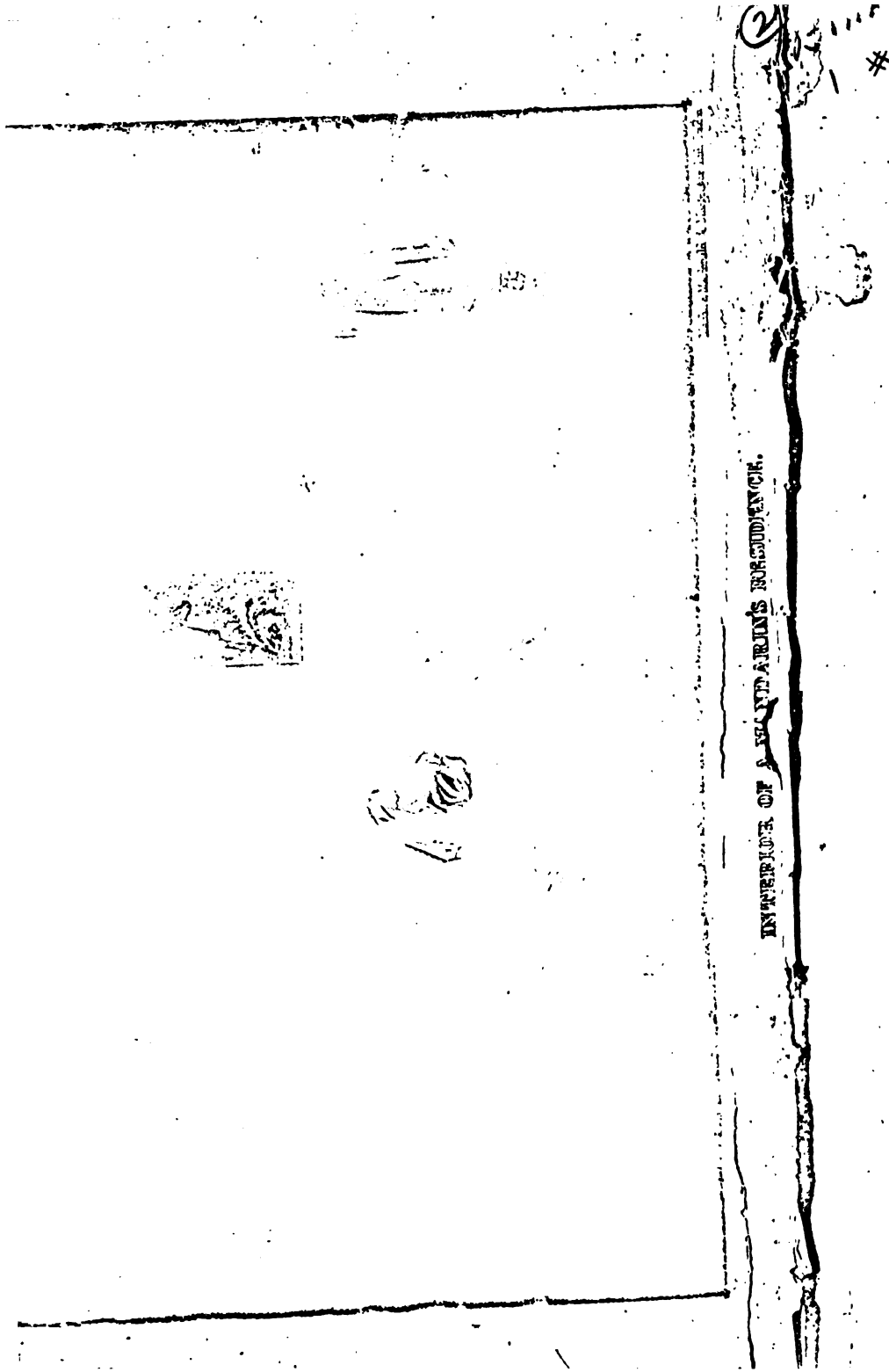

CHINA AND THE CHINESE:

THEIR

RELIGION, CHARACTER, CUSTOMS,

AND

MANUFACTURES:

THE EVILS ARISING FROM THE

OPIUM TRADE:

WITH A GLANCE AT OUR

RELIGIOUS, MORAL, POLITICAL, AND COMMERCIAL INTERCOURSE WITH THE COUNTRY.

BY

HENRY CHARLES SIRR, M.A.,

OF LINCOLN'S INN, BARRISTER-AT-LAW.

VOL. I.

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AND

REFLECTIONS,

Commercial and Political.

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And now he 'll print them."

~~Ch 18.23~~ Ch 18.23 (1)

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DEDICATED,

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TO THE

HONORABLE HENRY FITZROY, M.P.,

LIEUTENANT-COLONEL OF THE HONORABLE ARTILLERY COMPANY,

&c., &c., &c.

The following pages are inscribed to the Honorable HENRY FITZROY, with the fervent hope, that they will induce him to exert his powerful energies, and brilliant talents in the Legislative Assembly of his country, to suppress the trade in *Opium*, and in token of respect and esteem,

By his obliged and faithful friend,

THE AUTHOR.

PREFACE.

THIS Work was commenced in 1846, and about fifty of the following pages appeared in a series of papers, published in the *Dublin University Magazine*, under the same title; and feelings of diffidence might have prevented us from launching our bark upon the troubled sea of public opinion, did we not hope to be instrumental, in some measure, in awakening the Legislature of Great Britain, to the *disgrace* and *iniquity* of connecting the name of a Christian country, and powerful nation, with the OPIUM TRADE.

Should the fruit of our labors meet with the disapprobation of some, we shall neither be surprised, nor disappointed, all we solicit is the kind indulgence of our perusers, disclaiming other motives than an anxious desire to be useful to our fellow-men, by the diffusion of simple truth, and drawing attention to the nefarious traffic in *Opium*.

There is much in these pages relative to this hateful trade, which must prove distasteful to the British merchants in China, and, although we have some valued friends amongst them, we consider it a duty we owe to the religion we profess, and the sovereign to whom we have sworn allegiance, to declare publicly, the sentiments which we have invariably expressed on this topic in private.

To prove that we are not singular in our views, connected with this nefarious traffic, and other important and interesting subjects, we quote authors of standing and celebrity. The object has been, to convey as much useful information as practicable, relative to this peculiar country, and, at the same time, to render it as entertaining as possible to the general reader. Some information, it is believed and trusted, may be found beneficial to the trader, by whom, comparatively, little appears to be generally known, of the articles of commerce adapted to the trade of China; and, consequently, consignments are frequently made, wholly unsuited to the wants of the inhabitants of the empire.

We have endeavoured to show and prove *Hong-*

Kong to be an unhealthy, pestilential, and unprofitable, barren rock, whilst *Chu-san* is both productive and salubrious, and, from its geographical position, it would be most eligible and advantageous, for our political and commercial interests, to obtain the latter for a British colony. Although we cannot coincide with a literary friend of ours, in saying, that "Chusan is the Great Britain of China," still manifold would be the advantages, which would accrue to the parent country, could a British colony be formed upon the island of Chu-san.

3, *New Square, Lincoln's-Inn,*
London, March, 1849.

ERRATA TO VOL. I.

Note to p. 14, line 13, *for* "fineness" *read* "fierceness."
Page 42, line 31, *for* "purus" *read* "puris."
„ 60, — 11, *for* "mandarins" *read* "mandarin."
„ 95, — 15, *for* "this year" *read* "1847."
„ 171, — 16, *for* "purus naturabilis" *read* "puris naturalibus."
„ 224, — 16, *for* "kennell" *read* "cannel."
„ 226, — 9, *for* "full-green" *read* "full-grown."

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CHINA AND THE CHINESE.

CHAPTER I.

Hong-Kong—Insalubrity and worthlessness—Want of firmness evinced by our local Government, Anecdote of Poll-tax—A. E. and the Chinese robbers, or the biter bit—Typhoon—House rent—Price of provisions—Extracts from a letter written in Hong Kong in September 1848.

AT the commencement of the year 1841, Hong-Kong was ceded to Her Britannic Majesty by the Emperor of China, and immediately afterwards British merchants, who were induced to settle there by the liberal offers of land, made by the local authorities, commenced building spacious houses and warehouses; and thus Hong-Kong from being a mere fishing village, populated scantily by the most depraved and poor of the Chinese nation, became a British Colony, inhabited by many of Great Britain's merchant princes of the East.

Hong-Kong is an abbreviation of Heang-Keang, which, in the Chinese language, signifies the valley of fragrant waters, and it is one of the group of Islands which lie north of the estuary leading to

Canton, in latitude 22° 17′, and longitude 114° 12′ East, and is distant from Macao 42 miles, and from Canton 105 miles. Hong-Kong is about ten miles in length, and four and a half in breadth; the noble harbour is nearly four miles in length, and rather more than one and three quarters in width. There ride at anchor many of the wooden walls of old England, manned by brave hearts of oak; merchant vessels freighted with valuable commodities, affording honorable means for the acquisition of wealth to the British merchant; and too frequently fast-sailing clippers may be seen laden with opium, *China's curse.* By the sale of this pernicious drug Great Britain's sons gain gold; and earn opprobium for dealing destruction around them, bringing into derision the name of a Christian country, by enabling the Chinese to violate the laws of their own nation, in obtaining the prohibited and accursed poison; the use of which entails destruction, mentally and bodily on its infatuated devotees.

Hong-Kong is one of that cluster of Islands, called by the Portuguese the Ladrones, or Piratical Islands, and is a barren region, which although in many parts cultivated with persevering industry by the Chinese inhabitants, scarcely repays the agriculturist for his labor, as vegetation will not thrive in this "insalubrious colonial possession of the British." A rocky sterile mountain rises from the shore, the height of which is from 1000 to 2000 feet above the level of the sea, on whose side the town of Victoria is built, where houses of every variety of form have sprung up, with continuous ranges of buildings, interspersed

with detached, and enclosed villas, where lately revelled the venomous serpent, and poisonous centipede. The Island has been held in ill repute by the Chinese nation from time immemorial, as one most unhealthy, and from being the resort of pirates, thieves, and depraved characters of every description; and when taken possession of by us, the whole population, which was under eight thousand, consisted principally of this disreputable class; and although many have left, still the insecurity of property in Hong-Kong is proverbial, and daring acts of piracy occur continually near to, and in the harbour of Victoria, within sight of our men of war. A road extends from the east to the west point, the whole length of the harbour, and throughout the whole extent many handsome and commodious dwellings, *Godowns*, or warehouses, and private wharfs have been built by the merchants; these, together with Government storehouses, barracks, an hospital, and a *club house*, all bear honorable testimony to English perseverance, industry, and energy. The extreme eastern and western parts of Victoria are composed of Chinese streets and bazaars, where articles and curiosities essentially Chinese are to be found, as well as those of European origin or manufacture. Some few villages are distributed over the Island, but Chuk-choo, a military station on the southern side, is the largest, the population of which does not amount to seventeen hundred. Sai-Wan, a smaller village on the east, is also occupied as a military station and sanitorium for our troops, the native population of which does not amount to five hundred.

It would be impossible for us to find language which would express our own sentiments more congenially, in describing the appearance of Hong-Kong, than those used by the Reverend George Smith in his most excellent work on China, entitled, "A Narrative of an Exploratory Visit to each of the Consular Cities of China, &c., &c." Page 505 we read, "only small portions of soil are under tillage, the Island being formed of *one huge cluster of towering cliffs, which divide it in the centre and rear their barren summits to the clouds.* A partial vegetation of green herbage after the rainy season, clothes the sides of the ravines, where the glittering cascades pour along their rolling torrents, and descend into the sea through the valleys below." Wong-nai-chong, or happy valley, which might with more propriety be called the valley of death, is the most picturesque portion of the Island; cascades, which dash down from the arid grey time-worn rocks, meander in a pellucid stream through the valley, and as the waters meet with resistance in their course, from fragments of rocks which act as nature's dams or locks, accumulate and accumulate, until overflowing the opposing obstacles, they dash over in a stream of white creamy foam. The Chinese cultivate these barren rocks, carrying up earth to form terraces, manuring and irrigating this artificial soil, from which they procured *paddy*, or rice, and the exquisite bright brilliant green of the young paddy presented a most beautiful contrast to the aged rocks; pleasing alike to the artist or admirer of the handiworks of bounteous nature. Alas! sickness and death lurk amid this picturesque scenery,

for the exhalations arising from the water produce fever and ague, which too frequently terminate fatally, and some individuals, attracted by the beauty of the scenery, erected some apparently desirable residences, the successive inhabitants of each of these were seized with fever and died. The goodly dwellings are now all deserted and falling into decay; doors and venetian blinds are dropping off their hinges, whilst rank dense tropical weeds are springing up in what had been laid out as flower gardens; the withering sense of desolation and death, which flickers before the mental vision of the spectator, is overpowering, when he gazes on these tenantless dwellings. The mind reverts to the occupants who arrived in this distant clime full of health and hope. Where are they now? —Tenants of the cold grave, where no kindred dust commingles with their own, their earthly remains being devoured, before decomposed, by the disgusting land crab.

The road to Chuck-choo passes through this valley, and winds up the mountain side, many picturesque views of the harbour and shipping may be obtained by the lover of nature as he pursues his way; broken rocks relieved by stunted trees, clad in dark green, with occasionally a noble mangoe or lei-chee tree, the branches drooping under the weight of the delicious fruit, give interest to this panorama of nature. But the vegetation is scant, and the rocks sterile, and all around appears to impress on the senses, that Death is the presiding genius of Hong-Kong.

This island is as deficient in resources, and insalu-

brious in climate, as it is insignificant in size, and it is entirely dependent on Cow-loon, a village situate on the shore of the opposite mainland, for supplying its markets with fruit, vegetables, poultry, and the principal part of live stock, which is consumed by the population of Hong-Kong. In fact, the island contributes but little to the support of its inhabitants, if we except the quantity of manure which is returned to Cow-loon, and enables the cultivator there to rear fruit and vegetables for the consumption of the population of Hong-Kong. It is but natural then to conclude, that should the Chinese authorities, at any time, choose to stop the supplies, which they once did in 1845, and which they constantly do (up to the commencement of 1848) at Macao, we should either be obliged to submit to their terms, be they what they might, or our Colony would experience inevitably the horrors of famine, unless an extraordinary amount of provisions chanced to be in store.

The climate of China is, in no part of the empire, salubrious or adapted to the European constitution, but, of all parts of China, Hong-Kong is the most insalubrious, and the variability of the seasons and temperature are exceedingly injurious, and test the strength of the most robust constitutions. It would convey an inadequate idea of the rainy season, merely to speak of the torrents of rain; for the flood-gates of heaven appear to open, and pour forth torrents of water, apparently threatening the earth with a second deluge. The rainy season continues through the months of May, June, and occasionally July, and

when these rains cease, miasmata arise, and the most unhealthy season of the year commences. The summer has been admitted, by all the Anglo-Indians, whom we met in China, to be far hotter, and more fatally injurious to the constitution, than the hot months in India, and we have found continually the thermometer, standing in the shaded verandah of our dwelling, at 100°. The mortality which has prevailed among our troops, from the first landing in Hong-Kong, in 1840, up to this time, the end of 1848, will fully bear out the assertion; and, in despite of commodious barracks, and *hospitals*, our poor fellows fall victims to the pestilential climate of Hong-Kong, in a fearful manner. The winter is exceedingly cold and piercing, and a north-east wind blows, whilst a burning sun scorches the head, and the transition, from the burning heat of summer, to the cutting blast of winter, injures the most robust. The intense heat of an almost vertical sun, whose rays are reflected by an arid rock, must necessarily prove injurious to health; but when this is combined with nights of piercing cold, when the thermometer falls below freezing point, and water freezes in the ewer, placed in a bed-chamber, the effect upon a European constitution must be disastrous. In fact, the winter in China is FELT much more severely than in Russia, where the internal arrangements of the dwellings are such as to exclude all cold; in Russia, warm clothing will suffice to protect those who take exercise in the open air, which it will not do in China, for neither furs nor cloth will exclude the cutting north-east wind, which chills, and seems to penetrate

the very *marrow of the bones*. Although, as before remarked, the climate of China is in no part salubrious, yet the north is the most healthy portion of the empire, but fever and dysentery prevail through the whole land, and the sudden changes from heat to cold, produce rheumatic fevers and catarrhs of a severe nature, which too frequently prove fatal.

The scourge most dreaded in China is the fever termed the Hong-Kong fever, which has proved more fatal than cholera morbus, and at the time we now write, November 1848, so terribly has this fever prevailed among our troops, and proved so fearfully fatal in its character, that our men were ordered to live on board ships, moored in the harbour of Victoria, in the hope of arresting the progress of this scourge. A new symptom has developed itself in this disease, namely, that of an eruption, resembling the smallpox, accompanying the fever, and our most skilful medical officers are baffled in their endeavours to save the victim upon whom the harpy, Hong-Kong fever has cast a withering glance. The temperate and intemperate become alike the victims of this dreadful fever, which generally commences with slight head-ache, gradually increasing until the whole head is so tender that no part can bear its own weight or pressure on the pillow without agony. The eyeballs are in such extreme pain, that light can be ill endured, yet the suffering produced by the closing of the eyelids is intolerable; the frame becomes weak and enervated, and the patient finds himself unable to assume an erect posture, whilst the fever is raging to an incredible degree; the symptoms increase hourly, and

the patient usually sinks under its violence about the third or fifth day. Hong-Kong fever has these peculiar features, that the patient will, apparently, become much better, and rally considerably a short time before death; instances have constantly occurred of the sufferer sitting up in bed, or, if allowed rising from it, when suddenly delirium would become manifest; frequently in a violent degree, and if opposed injudiciously by force, the violence of the patient will increase, until he expires, apparently from exhaustion. In other cases, the patient, after rallying, will be seized with frightful convulsions, the features and eyes becoming distorted, fixed, and rigid, and after some hours of painful suffering (distressing in the greatest degree to the medical attendant, because his knowledge is insufficient to alleviate the agony he witnesses, or save the life of the patient), the stricken being will cease to breathe. If blood be taken from the arm at the commencement of the fever, the case is generally sure to terminate fatally; this fearful disease appears to have baffled all medical skill, for treatment which has proved successful in one case will be ineffectual if adopted in another; and medical men admit that medicine is of little service in this fever. All that can be done is to administer aperients, febrifuges, and apply cooling lotions to the head; local bleeding is also adopted, and beneficially, by the application of leeches to the burning temples. The patient should be kept in a horizontal position, with the head depressed; light nutriment should be constantly given, the utmost kindness, and most soothing manner used, when de-

lirium appears; a medical man can therefore do but little towards the recovery of his patient, and the only chance of recovery, humanly speaking, is from constant, careful, judicious, and tender nursing, which men can rarely receive in Hong-Kong, or China, being generally left to the care of servants or male friends, unhabituated to act the part of nurses. Of the value of a good nurse we can speak feelingly, having had, ourselves, a most fearful attack of fever, from which, by God's gracious mercy, we recovered, and our restoration to health, under Providence, we owe, principally, to the tender and anxious nursing bestowed upon us, day and night, by one of that sex whose peculiar characteristic it is,—

"When pain and sickness wring the brow,"

to perform the task of ministering spirits of good, and who will cling to man when deserted by all others. During the recovery from fever, the great danger to be apprehended arises from the extreme debility, and dysentery which invariably follow, in the few cases which have not terminated fatally; and the inroads and ravages upon the constitution, which are made by this fever, are terrible, the general system is shattered, and febrile attacks frequently recur, the limbs and joints feel debilitated and unable to support the weight of the body; in fact, we conscientiously affirm, and believe, speaking from experience, that the constitution never regains its pristine vigour after an attack of Hong-Kong fever.

Hong-Kong is as insalubrious to the Chinese as it is to Europeans, although comparatively few of the

former die in the Island, for the instant they feel the approach of illness, they quit the place. But the Chinese, as a nation, are an unhealthy people, as scrofula, ophthalmia, leprosy, and cutaneous diseases are found to be prevalent in their most virulent forms. To prove that we are not singular in our belief and report of the insalubrity of Hong-Kong, we will quote from the Reverend George Smith's Exploratory Visit, page 507; "on the disadvantage of the climate the author is indisposed to dwell, because to comparative salubriousness of the last summer, 1845 has been a happy exception to the generality of such seasons in Hong-Kong.* Only a more lengthened experience of the climate can, however, fully *divest the mind of serious apprehensions* on this point, which the previous mortality on the Island has not unreasonably excited. The *Geological character* of the Island—*the obstacles to free ventilation—the unhealthy evaporations produced by the powerful heat of the sun on the saturated soil after the rains, and the glaring heat reflected from the burning mountain sides in the hot season*, present physical causes sufficient to account for the existence of a very insalubrious climate."

* In this summer (1845) graves used to be dug DAILY in the morning, without knowing who was to fill them at night—knowing too surely they would be occupied at sunset. Of the natural insalubrity of Hong-Kong there can be no better proof than that now (1848) our troops, who are well lodged, and carefully tended, are dying by scores; and those who escape death are so debilitated by disease that they are unfit for duty, and our Government have chartered vessels *for the men to live at sea*. A pleasant position the English in China would be placed in, were the Chinese to attack them!

McPherson writes, page 168 (War in China), "Malaria, always present in marshy and certain jungly districts, caused by the decomposition of vegetable and animal substances, is on the Island of Hong-Kong to be found, *where no vegetable is to be seen*, and where *no marsh exists*. Fevers appear an epidemic disease on the coast of China, to guard against which, even the poorest peasant spares no expense or trouble to make his dwelling comfortable, and thus protect him from those frequent and sudden *transitions from heat to cold, so frequent in this climate*. Moreover, the natives so regulate their dress, that at one period of the day they may be seen in the thinnest and coolest habiliments, and in another clad in furs and woollens; or what is a more general habit, they put on a succession of garments as the cold increases, and again throw them aside as it becomes warmer. The climate of Hong-Kong at this period was most variable, the thermometer raging frequently 10°, 15°, and at times 20° in the twenty-four hours."

We deem it a duty that we owe our fellow-men to speak truthfully and plainly of the insalubrity of China generally, but especially of Hong-Kong, for had we had but one sincere friend, who would have told us the *honest truth* concerning that charnel-house Hong-Kong, not all the wealth of the East would have lured us thither. Many who have expended much capital in improvements upon the Island, endeavour, naturally possibly—but assuredly, knowing what they do of the unhealthiness of the Island, most unfairly, to increase the number of colonists, by *mis-*

representations—hence the local press, under their influence, *never record one tithe of the deaths* which occur. When Chief Justice Hulme was seized with Hong-Kong fever, and not expected to live, a man, since dead, who had expended a large sum of money in purchasing land and building houses, expressed great alarm to us at the illness of the Chief Justice, lest a panic should be produced in the event of his death from fever, "for," said he, "we cannot *keep his death out of the paper*, as it must necessarily be known in England, and as his daughter has just died of the same disease, it would give the Colony a bad name, deter others leaving home to settle here, and ultimately would cause the ruin of the Colony." In common justice, however, let the truth be told, and afford those who may be lured to reside there by the hope of gaining a speedy fortune, the opportunity of considering, if they are prepared to sacrifice health, possibly life, in the attempt to gain gold—if they are, then they rush to the grim spectres, disease and death, with open eyes. The Island of Hong-Kong is not only the most unhealthy spot in China, sparing neither age nor sex, but the site selected for Victoria, the principal town and seat of Government, is the most unhealthy locality of the whole Island, situate as it is on the side of an arid rock, which reflects the rays of a tropical burning sun in a fearful manner. The air of Chuck-Choo, on the opposite side to Victoria, although by no means salubrious, is not so destructive to health and life, as the atmosphere of Victoria. The Chinese consider Hong-Kong so unhealthy, that they always hesitate to reside there,

and no temptation is sufficiently great to induce them to bring their families; and those who take up a temporary residence in Hong-Kong, as before remarked, on the slightest symptoms of sickness, instantly quit the Island, and the greatest inconvenience is daily experienced by the sudden departure of servants on the slightest manifestation of illness. The returns to the Army Medical Department will show the fearful ravages from disease, made amongst our troops, the mortality has been, and is fivefold greater, *than has taken place in any other part of the world.* Military men and civilians, who have passed the greater part of their lives in India,* have affirmed

* Three Years' Wanderings in the Northern Provinces of China, by Robert Fortune, published last year, we read, pages 19—26, "The climate of Hong-Kong is far from being agreeable, and up to the present time has proved very unhealthy, both to Europeans and the native Chinese. . . . Even in the midst of winter, when the sun shines, it is scarcely possible to walk out without the shelter of an umbrella, and if any one has the hardihood to attempt it, he invariably suffers for his folly. The air is so dry that one can scarcely breathe, and there is no shade to break the force of the almost vertical rays of the sun." Page 26: "And a great deal may also be attributed to exposure to the fierce burning rays of the Hong-Kong sun. All the travellers in the East, with whom I had any conversation on the subject, agreed there was a fineness and oppressiveness in the sun's rays here which they never experienced in any other part of the tropics—even under the line. I have no doubt that this is caused by the want of luxuriant vegetation—the consequent reflections of the sun's rays. THE BARE—BARREN ROCKS—SOIL REFLECTS EVERY RAY THAT STRIKES THEM; there are no trees or bushes to afford shade, *or to decompose the carbonic acid, and render it fit for the respiration of man.*"

Such an opinion as this, given unbiassed and unsought for, by a scientific character such as Mr. Fortune bears, ought to meet with attention. This gentleman went to China, as botanical collector to the Horticultural Society of London, in 1843; remained in China three years; and the work now quoted from contains much valuable, and to many novel information.

that they never witnessed, or heard of so much disease, in any part of British India, as they had beheld in Hong-Kong; and others who had fought many hard battles under India's scorching sun, and who had withstood an Indian climate for many years, with unimpaired health, have fallen victims, before our eyes, to the pestilential climate of Hong-Kong, which spares neither the temperate nor intemperate, young or old, strong man, youth, or feeble woman. Animals as well as human beings cannot endure the insalubrity of Hong-Kong: horses which are imported there from India, the Cape of Good Hope, or Australia, are frequently ill, and too often die; and the climate is peculiarly fatal to thorough-bred English dogs. A great favourite of ours, of a most valuable breed, which was brought from England, died in our house after suffering great agony, exhibiting all the symptoms of Hong-Kong fever; and we have heard of many other dogs that were carried off by the same disease. The only living creatures which appear to defy the climate, are vermin of all descriptions; these thrive and multiply to the ruin and destruction of every description of property. The cheerful note of a singing bird, desporting in the regions of air, in the full enjoyment of existence, is never heard in Hong-Kong, and their tuneful notes, except as imprisoned pets, never glad the ear. To beguile the time, and make our habitation look as much like *home* as possible, we attempted to keep some of the feathered tribe around us, and to cultivate a few plants indigenous to China; but, notwithstanding that a woman's care and attention were bestowed upon

both, the birds sickened and died one after the other, and the plants drooped and withered away also.

We do not deny, or attempt to overlook, that efforts have been made by the local Government to render Hong-Kong less destructive to life, by causing drains and roads to be constructed; but the most efficient engineers, or the most scientific men, cannot render malaria wholesome, or conducive to health and longevity. From roads and drainage, costly originally, but rendered doubly so from having been constructed on too small a scale, by reason of which they were demolished by the rapid torrents which pour down the mountain sides during the rainy season; much may have been attempted and done to render Victoria healthy, but, as already shown from the geological character of the Island, no part of Hong-Kong ever can be salubrious. And how ineffectual and abortive their efforts have been, is too lamentably proved by the mortality which has been, and is still prevalent in Hong-Kong. We are too fully aware that every overland mail brings men from China who speak in exaggerated and glowing terms of the increasing salubrity of the climate, (which their sickly and cadaverous appearance contradicts) although they will frankly admit that their own health has been benefited by the passage home. Then ask these men for friend after friend,—many are dead; others returned to Europe to re-establish their impaired health; some were suffering from fevers or dysentery when the steamer quitted Hong-Kong; whilst others had gone to the north for change of air, thereby seeking to regain health without incurring

the expense and loss of time attendant upon a voyage to Europe. After receiving such replies, the question naturally ensues,—how can you say the climate of Hong-Kong has improved?—how many more deaths and shattered constitutions are requisite to prove that Hong-Kong is a pest-house, and equals Sierra Leone for insalubrity? We have before remarked upon the depraved and disreputable class of natives which did, and does, inhabit Hong-Kong, and will now show that we are not singular in our assertion, by quoting Smith's Exploratory Visit, page 508:—

"The moral and social character of the Chinese population at Hong-Kong presents a disadvantage of a very different kind, while in the Northern Cities on the mainland of China, daily intercourse, without restraint, with the more respectable classes of native society, and a foreigner everywhere meets an intelligent and friendly population. In Hong-Kong, on the other hand, missionaries may labour for years without being brought into personal communication with any Chinese, except such as are, generally speaking, of the *lowest character*, and unlikely to exert a moral influence on their fellow-countrymen. *The lowest dregs of Native Society flock to the British Settlement in the hope of gain or plunder.* Although a few of the better class of shopkeepers are beginning to settle in the colony, the great majority of the new comers are of the lowest condition and character. The principal part of the Chinese population in the town, consists of servants, coolees, stone-cutters, and masons, engaged in temporary works. The Colony has been also for some time the resort of pirates and

thieves, so protected by secret compact as to defy the ordinary regulations of police for detection or prevention. In short, there are but faint prospects of any other than either a migratory or a predatory race being attracted to Hong-Kong, who, when their hope of gain or pilfering vanish, without hesitation or difficulty remove elsewhere. At Canton the greatest unwillingness exists in the minds of respectable natives to incur the odium which attaches to any connexion with Hong-Hong, in such a state of public feeling, the terrors and restraints of law become a powerful instrument in restraining respectable natives from immigrating to the foreign settlement. A wealthy Chinese coming to Hong-Kong, necessarily leaves the bulk of his property, and many members of his family on the mainland, as pledges and hostages within the reach of the offended authorities; so that, when residing in Hong-Kong, he is under the control of the mandarins almost as much as if he were on the soil of China itself. It may be perceived how, under such a system of virtual intimidation, we are excluded from all hope of gaining for Hong-Kong any better class of inhabitants than those with whose presence the mandarins find it convenient to dispense." *

* In Fortune's Wanderings in China, page 27, we read:—"The native population in Victoria consists of shopkeepers, tradesmen, servants, boat people, Coolies; and altogether form a most motley group. Unfortunately, there is no inducement for the respectable Chinese merchant to take up his quarters there; and until that takes place, we shall always have the worst set of people in the country. The town swarms with thieves and robbers, who are only kept under by the strong armed police lately established. Previous to this, scarcely a dark night passed without some one having his house broken into by an armed band, all that was valuable

It is only necessary to visit Hong-Kong to be fully convinced of the rectitude and faithfulness of the above statement, and the wretched diplomacy evinced in selecting an insalubrious, piratical island

being carried off or destroyed. These audacious rascals did not except the government men; for one night Government House was robbed; and another time they actually stole the arms of the sentries. These bands, sometimes a hundred strong, disappeared, as they came, in a most marvellous manner. No one seemed to know whence they came, or whither they went."

The temerity and dexterity of Chinese robbers is proverbial, and the greatest proficients appear to favour Hong-Kong with their visits. Sometimes they will surround a house, attack and plunder it, even continuing their work of depredation *under the fire of our troops*, as was the case at White's bungalow. At other times, they proceed to effect their purpose more cautiously, by throwing lighted balls of soporific matter, chiefly composed of opium, into the sleeping apartments, through the Venetian blinds: this induces profound slumber, and a man inhaling the exhalation of soporific drugs sleeps most contentedly whilst he is being robbed. We have often heard of loaded pistols, placed under a person's head, being abstracted without the knowledge of the sleeper; occasionally the Chinese thieves take off a portion of the roof, drop down noiselessly, like cats, into the apartment, take all they want, and decamp in the same manner; frequently they take out or cut through a block of stone, to probe an entrance into the dwelling; in short, neither locks, bars, nor stone walls, will keep out robbers in China —more especially in Hong-Kong. A ludicrous anecdote is brought to our memory, connected with thieves; shortly after the termination of the war, when *loot*, or plunder, was plenty, A. E., a friend of ours, had his full share of the same; and the aforesaid *loot* was deposited in four goodly-sized camphor-wood trunks, preparatory to being shipped for England. A. E., who was a sharp one, had these four trunks placed one upon the other, *and chained together*, and for greater security they were deposited at his bed-side. A Chinaman said, "E. shall not do me;" and we confess that we thought the Chinaman would have the worst, if he attempted so presumptuous an action. Well, these boxes were to go on board H. M. S. —— on the morrow. E. looks at his beloved plunder before seeking the embraces of Morpheus. "All safe; but I shall be glad when you are safe off; the chains are all right—padlocks all secure; and as you four are pretty heavy, no fear that Fo-kie could take you without

for a Colonial possession, when we had it in our power to have chosen Chu-san, which, comparatively, is a healthy spot, and the population wealthy and orderly.

Up to the end of this year, 1848, many acts of the Colonial and Home Government, from the time that Hong-Kong was ceded to us, must appear to the Chinese monarchy to exhibit vacillation and indecision of purpose; and no satisfactory result can accrue, either in our diplomatic, political, or commercial intercourse with the Chinese, without the exhibition, on our part, of the utmost FIRMNESS. Yet in our diplomatic relations, and Colonial Government, we are wholly deficient in this essential characteristic; one instance will illustrate the general character of the Colonial Government of Hong-Kong under Sir John Davis.* An ordinance was passed, enacting that a general registry should be made of the inhabitants, and a poll-tax should be levied on all those of Chinese origin, and this ordinance was to come into operation at the commencement of the ensuing month. The whole of the British mercantile community of the Colony remonstrated against this tax, representing the evils which would inevitably result

seeking me." Yawns—into bed—asleep. Wakes in the morning; first thing looks after the plunder,—a vacant place; all boxes, chains, padlocks had vanished during his slumbers. E. swears—no use—the biter had been bitten; and a large hole in the wall tells how, and by whom: and E. had been done by a Chinaman—the clever adroit dogs!

* Of the personal character of Sir J. Davis we do not speak, but in justice let it be said, that his private character is estimable, but a worse governor, or a man less calculated for diplomatic service, could not have been selected by the home government. The fault, therefore, does not lie at Sir J. Davis's door, for accepting an honourable and lucrative employment when offered to him.

from the carrying into effect so odious an enactment, as it naturally would cause the departure of many respectable Chinese; and the termination of this affair proved the correctness of their representations. Meetings of the Chinese inhabitants were held, all business stopped, the shops shut, the bazaars forsaken, threatening language was used, and political placards written in the Chinese language, were exposed. The local Government, backed by a Major-General, his staff, and a large garrison, which could have received assistance from the men of war lying in the harbour, had it been required, *yielded* to this demonstration of Chinese resistance, the very point they had refused to the respectful remonstrance of the whole mercantile body, and the ordinance was repealed!!! Such weakness and vacillation was not calculated to produce in the minds of the subjects of the Celestial Empire, (whose laws are absolute, and implicit obedience to them enacted) respect for the British nation, her laws, rulers, or Government.

The most disastrous consequences to trade, and the prosperity of the island followed this measure; many of the richest shopkeepers not only closed their shops, but left the island. It had been, and ought to be the object of British merchants to induce respectable and wealthy Chinese traders to form establishments in Hong-Kong, and occasionally to visit the Colony for the purpose of traffic; one of the richest and most respectable native merchants in Canton had arranged to do so at this period, but he informed a friend of ours, a British merchant, that he should abandon the idea, as he feared from the introduction

of such a system of taxation, "that all his dollars might be SQUEEZED out of him." Sir John Davis, on most occasions, was at variance with the merchants, and constant attempts were made to load the infant Colony with taxes, and Hong-Kong in all probability, after the sacrifice of so many thousands of British lives, and the expenditure of an enormous amount of British capital, will not only not pay the colonial expenses, according to present prospects, but eventually will become a burthen upon the mother country. Our merchants will probably abandon it for Macao (where most of them have establishments), which the Portuguese authorities have at length had the good sense to make a free port, as Macao will be found a more healthy and agreeable place of abode. Much might yet be done for the commercial prosperity of Hong-Kong by judicious government; and although the colonists expressed great satisfaction at the recall of Sir John Davis, it remains to be proved if the present Governor is calculated for the difficult task of dealing with the most wary, crafty people upon the face of the globe, namely, the Chinese; providing for the wants of our infant colony, and governing the colonists judiciously.

Much dissatisfaction is naturally engendered in the breasts of a community by unfit men being placed in high and responsible positions, and whose disagreeable, querulous incapacity for such offices are made manifest without restraint when at a distance from the wholesome check imposed by the home authorities. Such a man was the Major-General who commanded the troops at the time Sir

John Davis assumed the reins of government, and who caused an ordinance to be passed, which formed the subject of much bitter feeling, and no small amusement to many, for a long period. Robberies and housebreakings being of frequent occurrence in China, more especially in Hong-Kong, it is necessary for merchants and individuals who have a just appreciation of the value of their goods and chattels, to employ watchmen, who, according to custom, strike together two hollow pieces of bamboo as they walk round the premises, to show that they are on the alert.

During the temporary absence of the Governor, who went to visit the northern ports, the Major-General assumed the reins of government as Lieutenant-Governor, and caused an ordinance to be passed and promulgated, prohibiting, under certain pains and penalties, the striking of the hollow pieces of bamboo, between the hours of eight o'clock in the evening and five o'clock in the morning. The gallant officer was the only person who complained of this usage; he alone declared that his health was sacrificed, his slumbers disturbed, and he alone had no occasion for a watchman, having a military guard. This edict was universally complained of, as those who employed watchmen had a right to require audible proof of their vigilance; and it was considered too good a joke, that because an old soldier, who ought to have been accustomed to war's alarms, could not sleep, merchants and private individuals were to be suddenly deprived of the protection for which they paid, without the substitution of an equivalent. In despite of the grumbling and dissatisfaction of the

Major-General, who used to perambulate Victoria in *mufti*, attended by the police, in the vain hope of suppressing, or putting down the striking of the bamboo, the watchmen of the merchants and others continued *tattoo*, regardless of the ire exhibited by the Lieutenant-Governor; many a laugh was raised, and many a squib appeared in the local papers concerning the *bamboo question*. It must be presumed that the slumbers of the veteran soldier were of a peculiarly *non-dormant* nature; forsooth, he could not sleep if a goose cackled, and an American trader, who lived opposite to him, was requested by him to kill or remove all his geese, as their cackling disturbed the matinal slumbers of the commander of Her Britannic Majesty's forces in China! Such conduct would be ludicrously contemptible, did it not bring discredit upon the nation who placed such men in office; for, as remarked by Sir George Staunton, in the account of Lord Macartney's Embassy to China, page 309, "The actions of men in a public capacity being looked upon as the acts of the nation they represent," great caution should be exercised by the home authorities in placing efficient, strong-minded, and clear-headed men in responsible positions.*

* The gentleman here alluded to has had the ill fortune (query) to be constantly *compelled* to report and suspend officers under him,—men who had served under other generals and commanding officers with *eclat*. We read, in Martin's China, page 341: "And the respected heads of ordnance, artillery, and commissariat, have in vain protested against this waste of public money; *for this meritorious conduct Colonel Chesney, of the Royal Artillery, and Mr. Pett, of the Ordnance, have been disgraced and punished by General D'Aguilar.*" Page 343: "Colonel Chesney, of the Royal Artillery, an officer of forty years' standing, and distinguished service, of high intellectual attainments and truly Christian principles,

There is a member of the Colonial Government, who in the general estimation of the Colonists is one of the few in authority perfectly qualified in every respect to govern, command, and enforce respect; possessing extreme suavity of manner, and hospitality of disposition, which has obtained for him the universal esteem of the mercantile body, and of all who have the pleasure of his acquaintance. Experience has taught him the true character of the Chinese; the *unflinching firmness* which he invariably exhibits, combined with his *just and impartial conduct* on the bench, has produced so salutary an effect on the minds of the natives of China, that one word from him is sufficient to secure their respect and attention. Those who know China will have anticipated the name of Major William Caine, formerly the chief magistrate of Hong-Kong, but now the Colonial Secretary. When our vessel dropped anchor in the harbour of Victoria, the estimation in which this gentleman was held by the Chinese was exhibited; we inquired of some natives who came on board the ship to traffic, "Who is the great man here?" "Major

saw the inutility of Hong-Kong, and endeavoured to check the wasteful expenditure of the public money, as is the bounden duty of a servant of the Crown, whether civil or military. For thus acting, Colonel Chesney has been shamefully persecuted by those who are interested, personally and pecuniarily, in maintaining the delusion. It is to be hoped that justice is not dead in England; and that Colonel Chesney, on his return home, will obtain it at the hands of the Commander-in-Chief and the Master-General of the Ordnance."

We are pleased to add, that both Colonel Chesney and Mr. Pett are held free from blame, and have been reinstated in their former offices by the home authorities — *whilst Major-General D'Aguilar has been recalled.*

Caine." "Who is the Governor?" "Don't know *he*; but Major Caine number one mandarin: very great *big* man he." They knew nothing of Sir Henry Pottinger or Sir John Davis, then Mr. Davis; and on many subsequent occasions, when resident in the Colony, we have questioned the Chinese about the Governor, number one mandarin, and the Major-General, as number two mandarin; they knew nothing of either, whilst the name of Major Caine was universally known and respected: the Chinese thus clearly demonstrating the estimation in which they held an able, *firm*, efficient officer of the public service.

We will not dismiss the members of the Colonial Government without noticing the first Chief Justice of Hong-Kong. A most judicious and happy selection was made by the home authorities, in appointing a lawyer of great ability in the person of Mr. Hulme to fill so important a post. In the construction of a court of justice, many difficulties must necessarily arise, as all who know anything of the routine of business in legal offices will readily admit, more especially in a new Colony; and these difficulties were all overcome by the unwearied, and *unaided*, exertions of the highest judicial officer in the service of the Crown. Nothing could exceed the masterly manner in which Chief Justice Hulme, prepared a code of general rules and orders for the regulation and practice of the Supreme Court. The urbanity of his manners, the soundness of his judgment, legal knowledge, and the impartiality of his conduct upon the bench, secured for him, in a short period, the

respect and esteem of all upright men. Nor are these legal attributes and attainments the only titles for commendation; for with a liberality the most unusual, the Chief Justice has placed a most extensive and valuable law library in the court-house, for the use of practitioners and suitors.

There is one mournful fact connected with Hong-Kong which is a disgrace to a British Colony, and reflects discredit upon the British nation; while dissenters of every denomination, Roman Catholics, Mahomedans, and Chinese, have their respective places of worship, and some of these buildings are conspicuous for their architectural beauty, according to the notions of each peculiar sect, yet a badly constructed wooden building, for years, was considered sufficiently good for the service of the Established Church of England: and even this building was constantly closed to undergo repairs. We have learned, however, that a church has been commenced; but some length of time must necessarily elapse before it can be completed; the British took possession of Hong-Kong in February 1841, and in December 1848 there is not a fit building in the Colony for the Service of the Church of England. In Smith's Exploratory Visit, page 518, we read, "While public buildings of almost palace-like structure have been raised at a munificent outlay of expenditure, no signs of a building of a suitable edifice for the public worship of God, according to the forms and ritual of the Church of England, meet the eye in any direction. Hospitals, forts, batteries, barracks, a jail, and even a Mahomedan Mosque, already stand as speaking monuments

of the priority, in the scale of importance, of secular undertakings over religious duties."

By the commercial treaty entered into with China in 1842, five ports were to be opened for British commerce. Article 3 states, "The ports of Canton, Amoy, Foo-chow-foo, Ning-po, and Shang-hae, to be thrown open to British merchants. Consular officers to be appointed to reside at them, and regulate and adjust tariffs of import and export (as well as inland transits) duties to be established and published." In addition to the opening of these ports, Great Britain was put into temporary possession of the islands of Chu-san and Koo-lang-soo, until the amount of the indemnity for the expenses of the war engaged to be defrayed by China was discharged.

The Island of Chu-san, or Chow-san, is a great rendezvous of native junks, and is but a short distance from Ning-po, the principal emporium of trade for Che-keong province. Chu-san is blest with the most productive soil; its internal resources are abundant, the inhabitants orderly and well disposed, the town particularly well-built, and the climate the most salubrious in China. How all these advantages could have been overlooked by our diplomatists appears enigmatical; or why the arid, fetid, broiling spot, Hong-Kong, should have been fixed upon (except for its contiguity to Canton) as a British Colony, must remain a riddle to be explained by the negotiators of the treaty. All those whose health become impaired by a residence in Hong-Kong, are advised to take a voyage for their recovery to Chu-san, from whence, after a short residence, they generally return con-

valescent, or materially benefited: it is deeply to be deplored that our diplomatists neglected to secure this fertile island for the British Crown. It is most extraordinary that every effort appears studiously to have been made to cripple the infant colony of Hong-Kong, for by the 13th, 14th, and 16th articles of the Supplementary Treaty it is stipulated, "That no Chinese trading junks shall be allowed to visit Hong-Kong *except from* the five ports; and that even these must be provided with a passport from the Chinese authorities. It is also agreed that the British officers at Hong-Kong shall examine every passport so presented, and forward a monthly account or report to the Chinese Superintendent of Customs at Canton, of the native vessels arriving at Hong-Kong, together with the name of the proprietors, or captains, the nature of the cargo," &c. &c. Mr. Smith, in his exploratory visit, page 510, most justly remarks upon this subject: "Even in the absence of other obstacles to the moral and social improvement of the colony, Hong-Kong is excluded by the terms of the treaty with the Chinese, from the hope of any considerable amelioration in the class of settlers." * * * * * "In the case of any vessel entering the port of Hong-Kong, not thus provided with a passport, the British authorities have bound themselves to arrest the crew and send them for condign punishment to the Chinese authorities on the main land. With such a stipulation as this, and the natural prejudices of the Chinese against Hong-Kong, it will easily be seen how little hope we are

permitted to entertain of the probable moral and social improvement of the colony."

It has invariably been, and no doubt is, the policy of the Chinese rulers to confine our trade as much as practicable to the port of Canton: the object of this policy is evidently twofold; first, in consequence of political prejudice, to prevent, as much as possible, all intercourse with foreigners, and, secondly, to preserve the inland transit duties, from which the Emperor of China derives a considerable revenue. The policy of Great Britain, on the contrary, is to force the trade into the north, to Shang-hae, the great emporium of teas, silks, and dyes, which last are of unrivalled beauty, in order to obtain these articles at first cost, without paying the additional charge for transit and transit duty. Our trade with Shang-hae has increased considerably, but with British energy, supported by sound policy, it might be materially augmented: it being our object to increase our trade with, and force it to the north, it is also incumbent upon us to protect the trade there, by establishing a colony as near to Shang-hae as possible; and should it ever be in our power again to make conditions with the Chinese monarch, the first to be enforced should be, the giving up of Chu-san in perpetuity to the British Crown. By the possession of Hong-Kong we are only able to afford immediate protection to our merchants and traders at Canton; Chu-san having now been given up, the northern ports are left frequently unprotected, as the British Government cruisers are constantly ordered

away from them by the commanding naval officer in China. With the fastest ships, and the most favourable winds, it is from ten to fourteen days' sail from Hong-Kong to Shang-hae, against the monsoon, or with foul winds, the voyage occupies three weeks or a month: when steamers are employed, the voyage naturally takes a shorter period; but what fearful destruction might arise both to life and property of British subjects before assistance could reach them from Hong-Kong, when our merchants are left without the protection of a man of war lying in the harbours of Amoy, Foo-choo-foo, Ning-po, and Shang-hae.

To give our readers a statement of house rent, and the price of provisions in Hong-Kong we believe to be our duty, thus affording them full opportunity of judging how far money (that essential to life) will go in this pestilential Island. House rent is exceedingly expensive, in 1840 we rented a bungalow for one hundred and fifty dollars Spanish per mensem,* and were favoured in being allowed to rent it at that rate, as two hundred dollars had been offered for the same residence. The rage for building was, and is greater probably, than has ever before been evinced in a New Colony, and although the speculators may, in a great measure have outwitted themselves by *over* building, yet the rent of a very moderate sized house, without warehouses, is sixty dollars per month, whilst the Commissariat have taken a house on lease, at the monthly rate of three hundred and fifty dollars

* The Spanish dollar varies in value from four shillings and two-pence to four shillings and sixpence.

Spanish per month; this building is extensive and of the first class, and similar to the premises occupied by the merchants. Most of the residences occupied by our merchants appertain to them, as they have purchased the ground and built upon it; but when it is necessary to rent a house, of the first class, either at Canton or Hong-Kong, the rents demanded and paid are enormous.

The expense *of living* in China is also excessive, the necessaries of life being only to be procured at an exorbitant price, especially at Hong-Kong; for the benefit of others we will mention what we learned from visiting the East—namely, that a rupee goes in India, as far as one shilling does in England, whilst in China the ratio is doubled, as the Spanish dollar will only procure, what a shilling would purchase at home. Vegetables and fruit are rather cheaper than they are here; but it would be impossible to give old and ever varying prices of poultry and pigs; suffice it to say that at Hong-Kong and Canton the prices paid are materially higher than are paid at the northern ports. It is true that the market prices are published weekly by the chief magistrate of Hong-Kong, but we were never able to purchase provisions at the rates quoted; nor have we ever encountered, met with, or heard of any individual that had. The compredore, or head servant, whose business it is to procure provisions, invariably affirms that the bazaar people will not sell at the rates fixed, therefore, *volens volens*, we must either give them the price demanded or go without, which is not a pleasant alternative after a hard day's work. The poultry, pigs, and small fry are sold

alive by weight; and the Chinese exercise their ingenuity to increase the specific gravity of these creature comforts—and they accomplish this feat as regards the pigs, by administering copious doses of salt to piggy, who becomes horribly thirsty, and swills water in copious draughts, then the gentleman or lady, as the case may be, is taken to the bazaar for sale, with a belly distended, until it is as tight as a drum. The Chinese fatten their pigs to an enormous extent, consequently the pork is disgusting to our taste, and unfit for food; it is stated by medical men that the prevalence of leprosy in China is attributable to the quantity and quality of the unctuous food that is eaten by the Chinese. These ingenious rogues cram their poultry, before taking them to the bazaar, with pellets of wet sand, and rub it abundantly into their feathers; we had the curiosity to examine a duck that had been purchased by our compredore, and found half a pound of wet sand plastered under each wing; and when the bird was killed, he found the craw filled with the *nutritive substance*.

English bacon varies from a rupee to half a dollar per pound; hams from two to three shillings; Cheshire cheese, same price as bacon; Dutch cheese (that servants refuse to eat in our domicile) from one shilling and sixpence to two shillings per pound. During the rainy season, these luxuries may be bought at a considerably lower rate, with the certainty, however, that these comestibles will be spoiled in a week's time, becoming mouldy from the moisture of the atmosphere. Good butter is about two shillings per pound, and very difficult to be obtained; whilst

mutton varies from one shilling and sixpence to two shillings per pound, when it is to be had in the market; and beef is nearly the same price that it is at home; but wretched stuff is the beef, that is sold in Hong-Kong.

At Canton, fine meat can be procured, and we have eaten beef there nearly as good and well fatted as it is in England. Bread is dearer than in England; and rice, strange to say, in a rice producing country, fetches a higher price than it does here; this arises from rice being the food of the million. The higher class of Rhenish and French wines we have bought cheaper than we could have done in England; but every other article of European production is fearfully expensive; we know many may exclaim at this statement, and refer to the low prices various European comestibles fetch at auction, but the auctions are in a degree wholesale prices. In many instances, the articles thus bought, must be purchased at a great risk; some may prove of an inferior quality, and some may be damaged; although this may answer very well for a speculator, it is in no manner calculated to benefit the consumer: nevertheless, though China is an expensive country to reside in, yet there is a wide field for realizing large fortunes in honest trade, unconnected with that abomination—the trade in opium. There are many shops in Victoria, which, with few exceptions, are kept by Chinese; and amongst these are several which attract the attention of ladies, where embroidered crapes, curiosities, and fancy articles of all descriptions are exposed for sale. We never have entered

any of these shops either in Victoria or Canton, (where superior articles are to be obtained) without being in a state of trepidation, for the Chinese are so fearfully depraved, that they expose publicly in their shops obscene prints, books, or even *toys*, thus attempting to vitiate the infant mind.

We cannot conclude this chapter, without alluding to the terrific typhoons which visit the coast of China, destructive alike to the sojourners on sea, and the dwellers on land. It would be impossible to give an adequate description of the fearful scene presented during the prevalence of a typhoon. At sea, ships are dismasted, torn by the violence of the winds from their anchors, wrecked, and the beach strewed with fragments of goodly vessels, and the lacerated bodies of the sailors. On land, houses unroofed, or blown down on the inmates, whose shrieks tell too plainly the agony they are enduring, until the screams of suffering are hushed by the chill embrace of death. Hong-Kong is frequently visited by this dreadful scourge, and the most terrific which has occurred since it came into our possession, took place on the 31st of August and the 1st of September, 1848, and the accounts of this typhoon are the most heart-rending. The *China Mail*, after stating the events and the disastrous results says, "The barometer was then rising, but fierce blasts continued at intervals to strike the water, apparently in a direction *almost vertical*, at daybreak the Colony presented a most melancholy appearance."

These typhoons are attempted to be accounted for in various ways by different authors, but the following

appears to us well worthy of quotation: "The excitement of these winds seems to arise from causes purely meteoric, that is to say, from some great diversities in the temperature of the air in their immediate vicinity; but their wonted movement in a circular manner, by blending the centripetal and centrifugal forces together, is owing to a principle in hydrostatics,—a principle which we see exemplified when two streams of water meet each other in a canal, and create an eddy by the compulsion which they reciprocally impose upon one another to take an oblique instead of a straightforward direction. The bare and barren nature of these insular spots (such as Hong-Kong) is perhaps connected with these terrible winds, which in the latter part of summer commit such devastation among the objects that float upon the seas in their neighbourhood. Heated by the sun, they raise the temperature of the air in their immediate vicinity, so much above the temperature of the regions to the north and south of them, that two currents from those two opposite directions rush towards them with great violence, and produce a typhoon or (in Chinese) tae-fung, which blows from every point of the compass, in succession." *

In support of our views as to the insalubrity of Hong-Kong, and utter worthlessness in every point of view, to England, we refer our readers to Mr. R. Montgomery Martin's "China, Political, Commercial, and Social," chap. vi. vol. ii., page 317. This talented gentleman, and excellent statistical writer, has evinced his usual habits of observation in the work alluded to.

* Lay's "Chinese As They Are," page 280.

A letter has been most obligingly placed at our disposal, written at Hong-Kong in the month of September 1848; and as we think there is much in it that will interest the reader, we subjoin extracts from it.

"The winter from November 1847 to April 1848 was a very mild one. The south-west monsoon set in early; the periodical rains fell late. June came, and with it came fever; but by the men who possessed houses, by the Government who had drained Victoria, and erected costly buildings, by the merchants who were sharply turning bales of opium into solid bars of silver,—by *these* men it was said that a little sickness must be expected. Nevertheless, June went on, and brought with it the end of July, without any improvement; and it was found that H.M. 95th Regiment had buried 47 men, and had as many as 299 sick out of 450. Then came August, and death was still walking about; and men began to conjecture where it was to end. August, however, came to its close, and the 95th regiment buried 47 more men, and the corps was put into hired vessels anchored in the harbour of Victoria, to save those who remained.* September set in, and brought hope with it; but hope came, though it was false, for death had not been satisfied, and they continued to fall victims. And now that the month draws to its end, the living hug the idea that the winter is coming on, and that it will set up their constitutions. Time will prove how far they will have reason to congratulate themselves.

* The expense of putting the corps afloat has been nearly 2000*l*.

For men here are friendless, being brought to this desolate spot only by the love of gain, or the predisposition to smuggle, or by the obligations of duty. England, mistress of the world and of the sea, as she is, may have lots of men and of life to throw away, but, looking to the schedule of her finances in 1848, she can but ill spare her wealth; and as with individuals so with nations, the great object is to sow, in order that something may be reaped; and it is an undeniable fact, which must present itself to any man who has been led to think of it, that the settlement on the Eastern coast of China must become a national burden, with no counterbalancing advantage. The expenditure of men is looked upon in England as a dry matter of numbers, and the actual cost is overlooked, or left to those whose business it may be to estimate for the numbers required to meet the emergencies of the ensuing year. Without calculating that every soldier as he stands on this accursed soil costs the country about 130*l.*, and that, therefore, the 95th Regiment alone have laid under its fruitless and cheerless earth—to say nothing on the score of humanity—about 14,000*l.* WORTH OF MEN IN THREE MONTHS. The strong man and the weak, the sober man and the drunkard, the man who never exposed himself to the sun, he who defied it—all died alike: the healthy man, the woman, and the infant withered under the poison of Hong-Kong fever with equal rapidity. If any man, therefore, have a mind to visit China, from curiosity, let him turn his time and his money to better account. If any man be allured to it by the love of gain, let him think that health is better than wealth; and if any unfortunate individual in either of her Majesty's services be compelled to come, by duty, just let him have a stout heart and 'a lively faith in God's mercy,' which latter may spare him to curse the place, as it has done the writer of these few lines; and if, after his term of service here, he leaves it for a more hospitable shore, after having escaped fevers and typhoons, he may say and think to himself, 'that verily Providence has watched over him.'"—*Hong-Kong, Sept.* 28, 1848.

CHAPTER II.

Chinese pirates—Mode of boarding—A Major-General's wrath at pirates presuming to attack his son's schooner — A Lieutenant-Colonel denuded—Melancholy act of piracy—Inactivity of our men-of-war—Scene on board a hired schooner.

PIRACY is carried to a great and alarming extent in the China seas; and although recently our naval force appear to have awakened from their lethargy, and have occasionally gone in search of, and captured some of these daring marauders, still sufficient activity has not been evinced in attempting to exterminate these robbers, who constantly capture small vessels, and frequently will attack large craft.

The pirate vessels and boats are peculiarly constructed, being remarkably fast; the crews are numerous, and the vessels are fully armed with guns, swivels, matchlocks, spears, boarding-pikes, and other weapons of an offensive description. Their usual mode of proceeding is as follows:—As soon as they get within reach of their victims, they throw on board the doomed vessel a large quantity of fire-balls, so prepared as to produce an intolerable and most offensive odour when explosion takes place; missiles of all kinds are then scattered around. When the terror and confusion thus created is at its height, the pirates

grapple and board the prize, when, if resistance is offered, too frequently all on board are butchered in a savage manner. Pirates infest the seas between Hong-Kong, Macao, and Canton, inhabiting the Ladrone islands surrounding Hong-Kong, which seem to be abandoned to their sovereignty; and the passage between these forts is thus rendered extremely hazardous, both as regards life and property.

Piratical attacks have constantly taken place close to Victoria harbour, within gun-range of four or five men-of-war, which were lying snugly and comfortably moored; a considerable amount of specie has been thus repeatedly sacrificed, whilst our cruisers and boats remained inactive. The local press, for inexplicable reasons, rarely notice or record these attacks: when allusion is made to them, much is suppressed, both as regards loss of life and property.

Occasionally a pirate is captured, when they are handed over to the Chinese authorities for punishment; and we will relate the following amusing history, which will show what our men-of-war can do when they choose to exert themselves:—the two sons of Major-General D'Aguilar, accompanied by Lieutenant-Colonel Farquharson, were returning in their schooner from Macao, when, at break of day, they were aroused from their slumbers by a confused noise. Rushing upon the deck, they found about one hundred armed Chinese climbing up the sides of the vessel, whilst twenty were in possession of the schooner, some of whom were actively engaged in cutting away the rigging; the others were making prisoners of the crew. The Chinese servant belonging to Captain

Charles D'Aguilar told him, that having informed the pirates they were the sons of the first military mandarin, they assured him that the lives of all on board should be spared, provided the robbers were allowed to go on with their work of pillage undisturbed. The pirates then commenced their operations, first taking the watches and other valuables from the persons of the three gentlemen, and cautiously possessing themselves of all the firearms and defensive weapons which were on board.

The marauders then proceeded into the cabin, and packed up all the gentlemen's wearing apparel, cigars, pistols, and every valuable article they could lay their hands upon, not forgetting a three-dozen case of Moett's best champagne, which had been intended for a pic-nic party; bearing off the compass with the other plunder, and unshipping the rudder, they left the unfortunate party to their fate. Their lucky planet was in the ascendant, and proved propitious, as, wind and tide being in their favour, the schooner drifted into Victoria harbour, about four, P.M. the same day; and great was the astonishment of all that saw them.

Lieutenant-Colonel Farquharson, the companion of the Major-General's sons, was compelled to send on shore for clothes to land in, as the pirates had taken an especial fancy to the whole of his attire; and it was with great difficulty they permitted him to retain his shirt. Some folks *do assert* that the shirt was taken also, and that the gallant colonel was left by the pirates *in purus naturalibus*, and that when he entered the harbour of Victoria, all the covering he had on was an old piece of canvass, which was wrapt round his body.

Major-General D'Aguilar was most irate and indignant that pirates should not have respected his sons' schooner, and thundered forth violent anathemas on their heads if ever they were caught; and caught he protested they should be. To the surprise of everybody, the men-of-war immediately awoke from their slumbers; and the greatest activity was displayed amongst them during the evening after the arrival of the dismasted schooner.

To so great an extent did they exert themselves, that our naval force actually succeeded in capturing the pirates on the following day, who were immediately handed over to the Chinese authorities at Cow-loon for punishment. No portion of the stolen property was at the time recovered, but after the lapse of weeks, a pair of valuable pistols, silver mounted, were restored, by the mandarin of Cow-loon.

Many will inquire, if our men-of-war could capture one set of pirates, why could they not succeed in taking, or at all events seeking after, others? The reason appears obvious; most of the vessels attacked by pirates are merchantmen, or fast boats, having on board passengers, merchandise, and specie; and although the life and property of these parties may be dear to them, these good folks are not the sons of a military man, holding the rank of major-general.

After the attack on the schooner, and capture of the pirates, the men-of-war again relapsed into their former lethargic state; their only utility, apparently,

being to send their crews on shore to annoy, with their drunken frolics, the inhabitants of Victoria.

A very melancholy act of piracy occurred a short time previous to the above transaction: a sergeant and his party were ordered round to Chuk-Choo, from Victoria, having under their charge treasure to pay the troops. The party left the harbour early in the forenoon, and were never again seen alive; the boat, the same evening, being drifted back to the harbour with the mangled bodies of our poor soldiers, mutilated in a most horrible manner, lying at the bottom; the sergeant's hands were nearly severed from the wrists, and he had evidently met death, making a brave resistance. The following day, a gun-boat was sent out; but although the dreadful deed must have been perpetrated at no great distance from the harbour, these pirates were never discovered.

The non-discovery of pirates is not wondered at in China, as many daring acts of piracy have constantly occurred in the harbour, within gunshot of men-of-war, the authors of which have escaped unscathed, though their crimes were of a most aggravated nature; wholesale plunders, and too frequently murder having taken place. We have been obliged to hire an armed schooner, the master of which thought it necessary for our safety to load the guns before leaving the harbour of Victoria, when proceeding to Macao.

A laughable circumstance occurred during one of these voyages, which might have led to serious consequences: in the dusk of the evening, we saw a

vessel running down upon us, before the wind, which had all the appearance of a pirate; we hailed her as she approached us, but received no answer: the ladies were sent *down* into the cabin, boarding pikes and muskets being ordered *up;* great was the alarm and confusion on board our little vessel, the ladies declaring their intention of jumping overboard rather than fall into a pirate's clutches. The whole of our guns were ready pointed, each man resolving to perish in fighting to protect those he held dear; the vessel still bore down on us, and we were on the point of firing into her, when the commander of our schooner, most fortunately, recognised her as one of the *lorchas* which run regularly between Hong-Kong and Macao. The alarm we had suffered now subsided; the ladies came *up,* and the weapons went *down,* the whole party congratulating the other upon continuing our course, after meeting a friend, instead of being obliged to battle with a marauding enemy.

It would be endless were we to attempt to recount the instances which have occurred of the inhabitants leaving Hong-Kong and Macao, who have never after been heard of: in some instances, the bodies have been found, washed on shore, with the throats cut. The perpetrators of these lawless acts, rarely, if ever are detected or brought to justice, and, for ought known to the contrary, have never been sought for.

This most unaccountable conduct of the British navy in China leads to the same result which all our mistaken line of policy has done, namely, bringing

into contempt and derision the name and power of Great Britain; by allowing these various acts of piracy to go unpunished, a premium is tacitly offered to lawless deeds, and pirates, in consequence, have been more numerous, and their acts more daring and atrocious.

For what purpose the several admirals have allowed our cruisers to remain too frequently inactive in the harbour of Victoria, instead of sweeping the seas, and exterminating these human demons, remains an enigma only to be solved by themselves.

With armed steamers at their command, manned by our resolute, daring tars, it would not be more difficult to eradicate these pirates, and it would, assuredly, reflect more honour on the British flag, than to undertake an expedition to Borneo, the result of which was burning a few bamboo huts which the natives had abandoned.

We cannot conclude this chapter without expressing surprise that the Peninsular and Oriental Steam Company have not sent a steamer to this station, to ply permanently between Victoria, Macao, and Canton: the freight of treasure and merchandise is exceedingly high, and the traffic considerable for the purposes of trade, consequently, the passage-money demanded by the fast boats is very high.

We are convinced, from concomitant circumstances, that such a speculation would necessarily prove very remunerative, and be highly beneficial to all classes resident at these ports, as they would then be tolerably secure from molestation from pirates, more especially if the steamers were well armed.

We trust sincerely that this suggestion may be heeded by some enterprising individuals; should it be, we believe conscientiously that the proprietors would realize good interest for the capital laid out, and be the means of preventing much valuable property from falling into the hands of the marauding pirates which infest the China seas.

CHAPTER III.

Visit on board a war-junk—A Mandarin proposes to purchase an English lady—Description of war-junk guns and weapons—Mode of invoking the Deity for fair wind and successful undertakings.

FEW people have had the good fortune to visit a Chinese war-junk, more especially the feminine portion of her Britannic Majesty's subjects; and we will proceed to give a full, true, and particular account of our introduction to one of the fire-avenging dragons, or war-junks, appertaining to the Emperor of the Celestial Empire. Whilst at Whampoa, we became acquainted with the second mandarin, who was about twenty-five years of age, and a good-looking fellow enough, who invited us to go on board his ship, and inspect the wonders thereof; we thought our lucky star in the ascendant, and eagerly accepted the invitation. If it were not beneath our manly dignity to be pleased at the prospect of going on board a *bonâ fide* war-junk, never before visited by an Englishman, guess the delight at the idea; and the impatience for the time to arrive, manifested by our womankind—the watch was looked at constantly, doubts expressed as to *watches* being always right, &c.: in short, if you are a male reader, you

will know what your wife did, when she wished to persuade you the time had arrived, *positively arrived*, that you had fixed upon to take her to the particular place she wished to go to—always supposing you are married—if you are not, you ought to be, that is all we have to say on this subject. The day arrived, and with it the mandarin, who came on board our ship, ostensibly to see if we were coming, but in reality, to offer to purchase our——never mind what relation, suffice it to say, the lady was an Englishwoman. This proposition nearly determined us to abandon the inspection of the war-junk, as our indignation was excited, and we were very wroth indeed with the mandarin. The mode of proceeding adopted by this pigtailed gentleman was not a little remarkable, and showed that he was well versed in the art of making a good bargain; as he evinced the true spirit of barter, proposing to take the lady at a low price, saying that he did not think she was worth more, or that we should be able to get a higher price for her from any one else. Finding this proposition indignantly rejected, the mandarin bid for her at a gradually increasing rate, until he offered the highest price ever given for a wife, viz., six thousand taels, studiously informing us, at the same time, that he would neither require her wardrobe nor jewels. Upon learning that it was not the custom of British gentlemen to traffic in ladies, the mandarin expressed his deep regret, and offered numberless apologies, entreating, as we would not sell the lady, that we would allow him to purchase her watch and chain. We were fully convinced that the mandarin did not intend any insult by these proposals,

as he was totally unacquainted with Europeans' habits and customs; observing that her feet were uncrippled, he concluded that she was a handmaid, and could not reconcile this fact to his mind, that women are not sold by us. The wife is never sold in China, and rarely divorced, but handmaids are sold or exchanged as caprice dictates; but no disgrace attaches to their social position, and the purchase of a handmaid is merely a mercantile transaction between two parties.

Having fully satisfied our mind as to the real character of these proposals, we acceded to the mandarin's courteous and pressing invitation to return his visit, and our new friend rowed off from our vessel to his junk in a twelve-oared boat. One of our friends who accompanied us on this occasion, declared that if the mandarin had offered to purchase any part of his family, that he would have taken the money, *but not delivered the goods;* and the idea is rich. When our boat came alongside the war-junk, our friend, who was on deck, made signs for us to wait; this delay, it afterwards appeared, arose from the fact that the first mandarin had in the interim arrived on board, whom it became necessary to consult as to our reception according with his ideas of propriety; after a short time had elapsed, we were ushered on deck, to which we ascended by a very rudely constructed ladder. We found an immense number of Chinese sailors on board, leading us to conclude that this junk was more numerously manned, in proportion to her size, than the ships of our navy; we were conducted by my friend into the cabin, which we entered by descending two or three steps

from the main deck; the end of this cabin, comprising the whole breadth of the stern, was occupied as a joss-house, in which was the deity, who takes Chinese mariners under his especial protection; before whom joss-sticks were burning, whilst the shrine was most gaudily decorated with silken lanterns, streamers, and tinsel ornaments. On either side, there were two smaller cabins, apparently devoted to the use of the first and second mandarins, from one of which walked forth, with majestic gravity, the first mandarin, clad in embroidered silken robes and velvet cape, who was a very fine-looking man, of commanding and stately appearance, with a remarkably intelligent countenance, and about thirty-six years of age; but his composure was slightly ruffled, as he almost started back, apparently amazed at seeing our fair companion. The gentlemen of the party stood up and saluted as the first mandarin entered, but he motioned us to be re-seated, and would not himself take a seat until we had resumed ours, when he sat down on one side of the table, opposite to the lady, and directed tea and sweetmeats to be produced,—an order which was instantly complied with.

It is a marvel to us, and appeared then and now most extraordinary, that this mandarin, a man of high rank, belonging to a nation holding females in absolute contempt, should so far deviate from prejudice and custom as to rise and present a cup of tea to the lady, leaving the second mandarin to hand it to us; and that was done with the same degree of courtesy with which a similar act would have been performed in Europe. There was no door, partition,

or screen of any kind to the large cabin, which lay exposed to the view of all on deck. Finding that the inferior officers and crew were pressing forward and crowding the steps leading to the cabin to stare at us, the first mandarin rebuked them in a very peremptory tone, ordering them to stand back, and which order was reluctantly obeyed. The crew did not appear to be under the same discipline that prevails on board our men-of-war; but possibly they might be so, according to Chinese notions, or they might have been startled out of the observance of strict etiquette, by the unwonted apparition of our party, on board a war-junk belonging to his Celestial Majesty.

An order being given, two musicians stepped out from the midst of the crew and seated themselves on the steps, having each a musical instrument resembling a guitar but of different forms, and they commenced a horribly discordant song,—sounds which the mandarins appeared to enjoy to their hearts' content, laughing and smiling most approvingly, beating time with their feet. Both the mandarins regarded our party most intently, apparently with the view of ascertaining from our countenances if the entertainment met with similar approbation from us. During this performance, pipes were prepared, lighted and handed round, the first mandarin presenting one to the lady, which, of course, was declined, and we gentlemen were handed pipes, which we smoked with them. Suddenly the second mandarin jumped up, as if a peculiarly bright idea had flashed across his mind, brought an opium pipe, which he commenced plenishing and arranging, then walked into his

cabin, and commenced arranging his couch, spreading an exceedingly magnificently embroidered silken coverlet over the bed, and beckoning to our fair companion, made signs to her to come and recline, whilst she indulged in smoking the drug. Great was his surprise, and deep his apparent regret at her refusal, as he had believed the lady had refused smoking tobacco because she preferred opium, as this vice, is indulged in by women in China as well as by men. If ever one of Eve's daughters repented gratifying the natural curiosity which is inherent to all womankind, and forms part and parcel of their nature, this lady did; and her repentance, for having indulged her propensity for acquiring information, in going on board a Chinese war-junk, was deep and heartfelt. At this moment her countenance bore the impress of extreme alarm and terror, firmly believing, as she did, that some mischief or evil was contemplated; and she expressed great anxiety to depart as speedily as possible. As soon as the second mandarin found that no persuasion of his could induce an English lady to lie down and smoke opium, he came out of his cabin, resuming his seat, whilst his countenance bore the impress of deep annoyance and chagrin; and we dare say that he considered us doubly barbarians, as Englishmen did not sell their wives, or Englishwomen smoke opium, no doubt pitying our bad taste all the time. During the time we were smoking, the first mandarin gazed upon the lady's face and attire with evident astonishment, as one who saw something strange for the first time; and singular she was to him, as he had never

before seen a European lady. The mandarin, after looking intently for some time in her face, made a courteous movement, and advanced towards her; placed the forefinger of his right hand upon the lace and flowers under her bonnet, and cautiously upon her cheek, as if he wished to discover whether the former were part and parcel of her person. The mandarin then pointed to her brooch and watch, which were alternately handed to him for inspection; and having examined each with much attention, he returned them, with courteous gesture of thanks: he then placed her hand on his, and taking each finger up consecutively, examined her nails, and finding them only an ordinary length, shook his head in mute astonishment; as it is usual for a mandarin's wife or daughter to have nails of an extraordinary length, so long, that at night they soften them in oil and twine them round the wrist, this is done to prevent them breaking. Neither her nails nor feet in a Chinaman's estimation betokened a woman of good family, and the feet being uncrippled appeared to perplex him as much as the nails, neither corresponding with the mandarin's notions of proportion; he was evidently much puzzled, possibly from his inability to contemplate or look upon her as being a wife, or to reconcile to his mind the idea of the lady having been refused to be sold for a large sum of money to his junior officer, who was recounting the whole story connected with his extraordinary and mercenary proposition. The conduct and deportment of both mandarins to this lady was a perfect enigma, when the prejudices of the Chinese connected with

women is taken into consideration, as their manner towards her were respectful and polished in the highest degree, and no European gentlemen who had passed their lives at court, could have behaved with greater propriety.

After we had finished our pipes, the first mandarin conducted us over his junk, evincing the utmost pride in the display, evidently deeming the arrangements, appointments, and various appendages, unexceptionable in every respect. The mandarin constantly took our hands between his, knocking them against his chest, at the same time bending his body forward,* retaining our hands between his own, he led us forward, round and about each gun, pausing constantly, for expressions of satisfaction and admiration; and we endeavoured as much as possible, to impress him with the idea of our wonder and acknowledgment of his attention. This junk was of the first class, as two mandarins were on board her; she was a two decker, having thirty guns on each deck, which varied in their form, calibre, and construction to a considerable extent; some of these guns were of a much more modern construction than others, four of them were evidently very ancient, and appeared to be highly prized by the mandarin: two guns were of brass, and were well finished; these brass guns, as well as the ancient ones, were regarded by the mandarin with great pride, as he directed our attention towards them.

The guns on both decks corresponded—*in variety:* and they were all firmly fixed, it never being contem-

* This is the Chinese mode of greeting, or an expression of kindly feeling, like the shaking of hands amongst ourselves.

plated, that any occasion could arise, when it would be desirable to change their elevation or position; this arrangement was in accordance with the Chinese system of gunnery, as it is their practice only to fire the gun which happens to be pointed nearest to the object to be struck, never thinking it essential to bring several guns to bear upon the same object. A variety of national warlike weapons of destruction were hung about, such as pikes, two-bladed swords, axes, and spears, issuing from the centre of a half moon or crescent, on the end of a bamboo handle ten feet in length; one blow or thrust from this formidable weapon would speedily *cut short by at least a head*, a fellow's troubles and torments in this world; bows, arrows, and smaller offensive instruments filled up the spaces left between the larger weapons. The crew were not in uniform, and were distributed about the lower deck in messes, engaged either in cooking or eating; the offensive effluvia, noise, filth, and dirt were most essentially Chinese, our oral and olfactory organs rebelled against various sights and sounds, most vigorously.

After seeing everything, the first mandarin reconducted us to the cabin, where we presented him with some cherry brandy, which was quaffed by our hosts in an inconceivably short space of time, with great gusto and satisfaction. We now prepared to depart, the first mandarin conducting us to the side of the vessel, where he took leave of us in a most courteous manner, whilst our friend remained to see our boat push off; it appeared to us, that the second mandarin considered the first infinitely his superior, treating him with the greatest deference, evincing more

respect towards him, than a first lieutenant would to his captain, on board a man-of-war. In a day or two after our visit this war-junk weighed anchor, and was relieved by another, which saluted her on her departure with a number of guns. In every war-junk, as well as in all other vessels, the Chinese perform a religious ceremony morning and evening, by burning pieces of paper and joss-sticks, accompanied with the beating of gongs and ear-splitting yells—in Anglo-Chinese this is termed chin-chining joss; the larger the junk or boat is, the greater is the amount of noise, as the gongs are more numerous and of greater size; and previously to the sailing of a ship, this rite is performed with much greater ceremony than on other occasions. The Chinese mariner then procures a large white cock, without blemish or defect, the head is cut off, the bow of the vessel besmeared with blood, whilst the carcass is thrown into the sea, the head being burnt before the idol; by this sacrifice, they hope to propitiate the marine deities, and insure a favourable breeze with success attendant on their voyage; no Chinaman on sea or land, is more energetic and punctilious in these offerings, than the pirates which infest the China seas; the cocks they procure being invariably the finest, and their gongs the most sonorous. The cock is a bird used on various religious occasions, a Chinaman's oath being taken, by cutting off the bird's head—an act by which the deponent expresses his desire, that if he state a falsehood, his head may be cut off in a similar manner, both in this world and the next also.

CHAPTER IV.

Mandarin of the fifth class visiting Victoria—Account of the procession—Visit to Cowloon—The mighty man at home—Description of the town, inhabitants, theatre, and joss-house—Warning to curious ladies, being an anecdote connected with a Begum's household.

ALTHOUGH our officials in China do not deem it necessary to wear their civil uniform, except on state occasions, the Chinese, whenever an opportunity presents itself, appear publicly in Victoria, surrounded by all the accompaniments of their station and official rank. The mandarin of Cowloon (a small town on the mainland opposite to Victoria) paid a visit to one of the American missionaries stationed at Victoria: this visit was not a state visit paid to local authorities, but was merely a friendly call, therefore no great state or ceremony was observed; nevertheless, the contrast was great, when regarded in contradistinction, to the manner in which our consular officers walk about the streets of Canton, Hong-Kong, and the consular cities of China. The mandarin crossed over in his boat, manned with twenty oars on each side, the rowers being attired in a species of uniform, having gaily painted, conical-shaped bamboo caps: in the boat were his sedan-chair, chair-bearers, musicians, flag-bearers, and

runners. The mandarin was attired in silken embroidered robes, and upon landing at Victoria, entered his sedan-chair, which was borne by eight bearers; then off the procession started in battle array, the runners preceding flourishing their bamboos on each side, to clear the road from all who should presume to attempt to come between the air and the mandarin's dignity: then followed the musicians, with wind instruments and gongs, causing most unearthly sounds to proceed from these instruments, which discoursed most loudly and vehemently discordant noises,—and her Majesty's liege subjects were in imminent danger of being either stunned or deafened for life. After the musicians came the flag-bearers, with flags three yards in length, on which were inscribed, in large golden characters, the name, title, and dignities of the mandarin: these flags were placed at the summit of poles, painted a bright red, which were twelve or thirteen feet in height; a legion of coolees and nondescript attendants brought up the rear of the procession.

From a desire to visit the residence of this mighty man, to please ourselves, and to gratify the insatiable thirst for knowledge evinced by one of Eve's most curious daughters, we went over to Cowloon accompanied by some friends, and attended by our servants. Upon landing, we saw a square, low fort, which we were informed was the official residence of the mandarin, and to which we accordingly repaired: and, having been introduced to the mandarin, were granted permission to walk through the city of Cowloon. Upon entering the fort, we saw a China-

man, bare-shouldered and bare-footed, superintending the repairs of an old cart-wheel; and, to our amazement, learned that this was the mandarin whom we had seen surrounded with attendants and state when making a morning call at Victoria. The mandarin hastily thrust his arms into his jacket, and invited us into the fort, which we went round to inspect; and found four guns, of the very rudest construction, honeycombed and wholly useless; these were the only weapons of warfare to be seen in the CITADEL.

Our servants having informed the mandarins who we were, he sent two attendants to escort us through the city.

After walking through a number of narrow dirty thoroughfares or alleys, we entered the gates of the city which are always closed at night, after sunset; each street is also closed by fastening together upright wooden bars at either end; and after nightfall no one is allowed to walk about without a lantern. These rules and precautions are adopted throughout the whole Empire of China, to guard as much as possible against the depredations of robbers, who enter the street in gangs (frequently more than fifty in number), fire houses, and in the attendant confusion, plunder and carry off the wives and children of mandarins and rich men, in order to extort ransom.

But now the reader must perambulate with us the town or city, as the mandarin termed it, of Cowloon; but as we fear this can only be accomplished by a strong effort of will, we must force our description upon our attentive perusers; so let the reader

imagine a collection of large pig-styes, constructed of bamboos, plastered over with mud, and thatched with coarse paddy straw, in the windows of each domicile, being exposed for sale, rice, paddy (which is rice with the husks on), tea, dried fish, and fat pork, some idea may then be formed of the narrow streets through which we passed. At length, wearied with walking through these odoriferous narrow thoroughfares, we appeared to approach the dwellings of the wealthier inhabitants; at the door of one of these houses stood an old man, evidently belonging to the higher classes, who gazed upon the face of our fair companion with marked astonishment; for be it known that the beauties of Europe do not correspond with a Chinaman's ideas of loveliness in any one particular.

A Chinaman's *beau ideal* of perfection in woman, consists first and foremost in feet, deformed and compressed into a shapeless mass, three inches in length, (being bandaged up from infancy in silken bindings, never unwound till womanhood; consequently the odour from a beauty in China is not of "Araby the blest") a fleshless figure, without those graceful undulations, which we English consider as essential to female beauty. A dingy yellow complexion (overplastered with white cosmetic), high cheek bones, small piggish-looking eyes, with pencilled eyebrows meeting over the nose, low brow, oblong ears, coarse black hair, which is invariably anointed with stinking pork fat, until it stands on end; then the hair must be drawn up from the face, to the top of the head, where it is dressed in a high

knot, in which is stuck perpendicularly silver, or jaed stone pins, and artificial flowers—the size of a small cabbage.

The above is a correct description of a charming Chinese beauty, who enslaved the hearts of all those Chinamen that were fortunate enough to behold her, and she was considered the most beautiful of her sex.

The aforesaid old Chinaman, as we before remarked, looked in our companion's face, took a minute survey of her dress, which he appeared to admire greatly: this is a circumstance readily accounted for, as it was the winter season, and the fair dame was clad in what the Chinese value most highly, namely, a purple velvet pelisse, trimmed with sable fur; and in China this fur is exceedingly prized, being only permitted to be worn by mandarins of the first and second classes. But to proceed with the old man: having gratified his curiosity by staring in the visage, he partially stooped to gain a view of her feet, which, when he did obtain, the marked feelings of disgust, mingled with surprise, which were depicted in his countenance, was ludicrous in the extreme; and we could hardly refrain from laughing aloud, for we naturally concluded that our old friend could not reconcile in his mind what he considered costly habiliments, lady-like bearing, and demeanour, with uncrippled feet, as none but those of the lowest ranks, in China, have their feet the natural size.

A few doors further on, a Chinawoman, apparently of the same class, appeared at the entrance of the house, surrounded by her attendants, evidently drawn

thither to gaze upon the strange being of their own sex, who had come amongst them. The China lady bowed her head, and, beckoning with her finger, stood aside to allow the visitor to pass, endeavouring by smiles and signs to induce our companion to enter the dwelling.

Female curiosity, combined with a laudable desire to gain information connected with the domestic arrangement within, might possibly have induced this English lady to have accepted the invitation; but this we would not consent to, knowing full well that we should not be allowed to accompany her, and having the fate of a fair countrywoman of ours too vividly impressed upon our memory. This lady had a great desire to inspect the interior economy of a Begum's residence in India; after some preliminary objections and arrangements, she succeeded in causing herself to be invited, and fully resolved upon obtaining a personal and minute inspection of the faces, forms, and wardrobes of the Begum and her ladies.

At the appointed hour, away went our fair friend, in the highest fever of feminine excitement and curiosity, and was received with great state and marked kindness by the Begum, who introduced her visitor to the various members of her household. Upon entering the ladies' apartment, the visitor to her horror and amazement, too late discovered that female curiosity was as strongly implanted in the heads and hearts of the Begum ladies as in her own, and with the advantage of numbers on their side; in fact, the inspection was theirs, and not hers; for they literally undressed her; and not contented with this

victory, pinched her skin to ascertain if the colour was natural, and not produced by cosmetics. The poor miserably pulled about visitor, was at length allowed to depart, being too happy to make her escape with her various furbelows and adornments, not either carefully or becomingly arranged as they were when she entered the Begum's abode.

Again a digression from the description of the city of Cowloon—pardon us, if the anecdote has not amused you—if it has, why then, thank us; at all events the tale was *apropos* of woman's curiosity. Now we return again to Cowloon; walking towards the centre of the town we passed the theatre, on the walls of which were described in large characters, embellished by pictures of glowing colours, the various performances which were to take place that evening—these consisted of dramatic representations, feats of horsemanship, conjuring, and pyrotechnic displays.

Near to the theatre was the joss-house, or place of worship; we saw in the temple what is to be seen in all of them, high lanterns, a huge big-bellied joss, bedaubed with gaudy colours, and bedecked with glittering tinsel; side by side with this idol, were two smaller ones, intended to represent his wife and son; before these divinities was an altar, or table, on which were displayed offerings of fruit, and sundry edibles, between each of these were placed lighted joss-sticks.

A short distance from these josses was placed Qui—their devil—this figure represented a large grotesque black monster, partially of human form, with

open mouth, from which the tongue protruded, goggle eyes, wings hung from the shoulders; long talons were at the fingers' ends, and the feet were cloven: altogether, this idol was ludicrously hideous.

Before Qui was an altar, sumptuously arrayed with various delicacies, the offerings being more numerous that had been made to the devil than to joss; the Chinese worshipping Qui more than Joss, believing that unless they propitiate the demon, he will injure them in their worldly prosperity.

Having walked through the town, we found, situate on its outskirts, gardens which supply the markets of Victoria with fruit and vegetables; in each of these enclosed gardens is to be seen a large earthen vessel, uncovered and exposed to public view, in which is accumulated all descriptions of filth, which, although very requisite and proper when used for manure, sends forth anything save an agreeable odour, and is not peculiarly pleasing to the visual organs.

Although during our perambulations our party attracted universal attention, men, women, and children, issuing forth from their domiciles to gaze upon us as we passed along; we were not molested in the slightest degree, nor crowded upon unpleasantly; and though we frequently entered shops, to purchase some curiosity essentially Chinese, during our sojourn, we did not once hear the expression applied to us of Fan-qui: the respect we met with, we considered was partly owing to being attired as became European gentlemen; since the negligé costume adopted by the English in China is not calcu-

lated to produce, or obtain respect from a nation attaching importance to external appearances.

Thanking the mighty mandarin of Cowloon for his civility, and remunerating his servants for their attention, we returned to Victoria highly pleased and gratified with our excursion to the main-land.

We must make one concluding remark before we close this chapter; at Cowloon we remarked shops in which every description of article was exposed for sale, but not one opium smoking-house, or shop, was to be found in the town; whilst at Victoria we regret to say there are many licensed opium shops (and to their shame be it spoken), which are licensed by our Christian government.

CHAPTER V.

Canton—Description of the river, town, and population—Hog-lane—New and Old China streets and shops—Lantern vendors—Description of lanterns—Ornithological specimens—The beggars' square, and place of execution—Temples—Curious account of a Joss house—Fan-tee gardens—Our jolly tars.

THE appearance of the river beyond Whampoa Reach, in going up to Canton, is of so diversified and picturesque a character, that description can but ill convey an idea of the reality. On the heights appear a number of garrisoned forts, where the soldiers may be descried by the travellers, assuming their martial vestments, on the approach of the "red-bristled barbarians." Near these forts ban-yan trees are generally planted; a practice said to result from the superstitious belief held by the warriors of the celestial empire; who imagine, that beneath the umbrageous shelter of this tree, their persons are musket-proof. On other heights, which are frequently surmounted by pagodas, or places of worship, cultivation is carried to the very summit, by means of terraces, formed tier above tier up the side of the hill: whilst the fantastically-built cottages of the cultivator of the soil, dot the earth, and the water-wheels used in irrigation, add materially to the picturesque appearance of the scene.

Boats used for the rearing of poultry of all descriptions, but more particularly ducks, are moored along the banks, and in these floating domiciles dwell

the proprietors, with their families, kith, kin, and generation. Very curious, to our European ideas, is the method adopted by the Chinese, to inculcate obedience and discretion into the *breasts* or *brains* of these ducks. In the morning, these feathered bipeds are turned out upon the banks to seek their food, and wander hither and thither, following the bent of their erratic inclination; at sunset the owner, standing with a long flat-lashed whip in his hand, calls them, uttering a peculiar whistle, or *squall*. This whip will be used most energetically upon the body of the last straggler, and dire experience has impressed this unpleasant fact upon the reasoning capabilities of these sapient ducks. The instant the call is heard, homewards hie the ducks at the top of their speed, and the quacking, waddling, scrambling crew obey the summons, tumbling rapidly forwards in laudable anxiety to avoid being the last duck, and receiving the modicum of blows allotted to the latest arrival, and no scene in nature can be more ludicrous or amusing.

These poultry boats are from thirty to forty feet in length, and fitted up as domestic abodes; over the deck is a waggon-shaped roof, made of bamboo ribs, and thatched with paddy (rice) straw, under which the rowers sit upon stools, eight inches in height. The wife generally stands at the stern, moving a very long oar, which works upon an iron pivot, and both steers and propels the boat, with a singularly peculiar motion of her body and wrists; and as she guides the boat, attends to her maternal duties, as frequently an infant is hanging at her back, suspended in a

cotton bandage, whilst other children of various ages gambol at her feet. The younger children have gaudily-painted gourds, attached to their backs, which serve as life-buoys, should they tumble overboard: and although this precaution is taken for the safety of their children, yet a Chinaman would not attempt to rescue another from a watery grave, owing to the superstition they entertain, in common with some Scandinavian tribes, that a person rescued from drowning will inevitably injure his preserver.

In one compartment of the boat is their household Joss, or idol, with incense, in the form of joss-sticks, perpetually burning before him; whilst moral maxims, and inscriptions on various coloured papers, with tinsel decorations, hang about the domestic shrine; and Joss, always portly, looks peculiarly contented and comfortable in his arabesque abode. Night and morning they *chin-chin* Joss (or worship the idol), honouring him by beating gongs and burning paper offerings, cut into the shapes of animals, fruits, and money. A vegetable garden is frequently suspended over the side of the boat, and attached to it by cords; the frame of this floating garden is composed of bamboos, and covered over with a layer of earth, and thus they have culinary herbs always at hand: the centre of the boat is provided with a small tank, in which they keep and fatten their fish, and their provision of rice is suspended in mat bags from the roof of the boat, which is made upon the telescope principle, one portion sliding within the other; therefore at night they draw the roof out to its fullest extent, fastening mats at either extremity, to exclude the air,

or inquisitive eyes, spread their mats on the deck, which forms their bed, and place their heads on rattan, wooden, or earthenware pillows; and court the drowsy god, whilst the poultry are quietly roosting in their bamboo cages, at the further end of the boat. Advancing farther up the river, the scene is richly diversified; here and there may be seen a dilapidated fort, telling a sad tale of the late war; whilst a tall pagoda rears its fantastic form in the distance; orange groves, bananas, and lei-chee trees, fill the atmosphere with fragrance. Mandarin or police-boats, having ten and twenty oars on each side, increase in number, and add to the picturesque effect; the rowers wear gaily-painted bamboo caps, of a conical form; from the masts float long silken streamers, or flags, stamped in golden characters with the name, style, and titles of the owner; whilst the stern of the boat is decorated with gaudily-painted lanterns. Various small boats, or san-pans, are sculled to and fro, filled with the delicious and luscious fruits of China, the owners endeavouring to induce passers-by to purchase their refreshing stores. Clumsy, ponderous Chinese junks, intermixed with many from Siam, with their gaily-painted sterns, add to the *strangeness* of the scene; the holds of these junks are divided into several water-tight compartments, so that a leak may be sprung in one whilst the others remain dry: and these compartments are generally hired by different merchants, so that the goods of each are kept distinct and separate. On the prow of these vessels is painted an enormous eye, round as a bull's; the reason for which is thus expressed by them in Anglo-

Chinese: "*No got eye, how can see?—no can see how can walkey?*"

Further on are various fishing boats, with numerous aquatic birds perched on their sides, or darting into the water, diving after fish, which they are trained to catch. Round the necks of these birds rings are fastened, to prevent them from swallowing the fish they capture. Then we encounter war-junks, in all their gaudy splendour, provided with no better sails than the Siam junks; many of these vessels have a series of cabins, raised over their poops, one above the other, which present a very singular appearance; their crews regard with no very pleasant expression of countenance, the Europeans who pass. Gentlemen have sometimes been allowed to visit these war-junks, but we have never heard of more than one instance in which a European lady was permitted to go on board these "Avenging dragons," as the Chinese call their war-junks.

As you approach Canton, the river, which is nearly half a mile in width, becomes so crowded with boats of all sizes and classes, crossing and recrossing each other, that a novice might be in despair of forcing a passage, or making his way through them. On either side of the river are moored boats, in which whole families are domiciled, and the fronts of some of these aquatic dwellings are very handsomely carved, and gaily painted in arabesque; whilst on the decks, or flat roofs, are constructed gardens, where they sit and smoke amidst flowering shrubs, planted in painted porcelain flower pots, fantastically grouped around. The most gaily decorated of all boats, which

have carved fronts painted in arabesque, silken lanterns suspended from their roofs, whilst looking-glasses, pictures, and verses of an amatory character, inscribed on party-coloured paper, decorate their sides, are those sinks of iniquity called "flower-boats." The wretched female inmates, bedizened in tawdry finery, tottering on their deformed feet, appear at the doors, and on the decks, beckoning the passers-by, trying to entice them by their allurements to enter. These degraded females are, at an early age, purchased from their parents, for prices varying from five to one hundred dollars, and are retained in bondage until worn out by disease and profligacy; they are then turned adrift by their vile owners, with scarcely sufficient covering for their bodies to protect them from the weather, or answer the purpose of common decency. Their career of vice is usually commenced at ten years of age; and they seldom live to number twenty-five years: in short, the profligacy practised in China, unabashed, by all classes, is most appalling and heart-rending to an undepraved character.

Of all the extraordinary scenes, which can be witnessed, nothing can be more surprising or astounding to an European, than the appearance of the Canton river; for let him have travelled "far and wide," nought can give an idea of the scene but occular demonstration. Myriads of boats float on the waters, some devoted to handicraftsmen of all descriptions; others to retailers of edibles, cooked and uncooked; boats laden with chests of tea, piled one upon the other, tier above tier, until the side of the boat is

level with the water's edge; mandarin their way authoritatively through the junks at anchor, whilst here and ther boat, manned by our sailors, who give excited feelings by uttering sundry an lations, not particularly complimentar seamanship of the natives, or expres feelings towards them. Flower-boat belonging to artisans, vendors of food, chants, poultry and san-pans, are wed as far as the eye can reach, in one sol rently impenetrable; whilst the air your ears stunned, with the deafeni gongs and wind instruments, discour earthly music, accompanied by the yelli gabbling, and clamour of hundreds of human tongues, producing a *hodge-po* unrivalled and unequalled since the b Tower of Babel.

As there is no part of the world so lated as China, so there is no part of C populated as Canton, the population Canton and its suburbs being estim *one million;* and the denizens of the bitually reside in their boats, are said *hundred thousand;* although this acc from statistical returns, may appear rated to those who have not visited Empire, yet those who know Canton, crowded suburbs, agree that the pop overrated. The streets and thorough ceedingly narrow, and in many place

ciently wide to allow the crowds, which throng them, to pass conveniently; as there are no wheel carriages used in this province, the pedestrian in perambulating Canton, is constantly jostled, and pushed aside by the sedan-bearers of the mandarins, or wealthy merchants: recovered from this shock, he resumes his route, but has scarcely walked twenty feet, when a coolee, or porter, bearing a burden, knocks him against a dwelling, or into a shop, the coolee giving a species of grunt, as an intimation to get out of his way: whilst the traveller is again forced into an opposite direction by a second coolee, who gives him a blow with the burden he is carrying, sending the unfortunate pedestrian into the centre of the thoroughfare.

Peculiarly curious to English eyes, and ears, are the sights, and sounds, which are to be seen in, and which issue from various bamboo cages, wherein live stock is kept, and exposed for sale in the narrow streets; puppy dogs yelping, kittens mewing, rats squealing, fowls chuckling, ducks quacking, geese cackling, and pigs grunting, are the sounds which greet the ear; while fish swimming, earthworms, slugs, and grubs (found at the root of the sugar-cane), with sharks' fins, and other creature comforts(?) are variously displayed in tubs or earthen pans, and exhibited for sale in a manner to arrest the gaze of passers-by: and assuredly some of these edibles appear rather extraordinary to our unsophisticated ideas. An itinerant barber close by twangs his iron tweezers, to inform perambulators that he is prepared to beautify their tonsure; while a brother

barber operates upon a patient customer seated upon a tripod stool, platting his tail, cleaning his ears, shaving his head and face, extracting all long and superfluous hair from his eyelashes, eyebrows, and nose, concluding by administering sundry thumps on the back and cracking his joints; when all is terminated, the barber receives about five cash (less than three farthings), carefully collects the hair in a small tub, (which he afterwards sells to the manure gatherers), and walks to another part of the town, hoping his services may again be speedily called into requisition. Hard by is a vendor of cooked food, with an enormous reed umbrella, fixed firmly in the ground, under the shade of which, he dispenses to his hungry customers in small bowls or basins, rice, fat pork, and stews swimming in oil and soy, and these epicures devour the savoury mess with extreme gusto; beside this trader, is seated a brother itinerant who vends samshoo (a spirituous liquor), sweetmeats and cakes; a little farther on, stands a bookseller and circulating librarian, exposing his library for sale, or hire, in two boxes, which he carries and hawks about from street to street. In his vicinity are a fortune-teller, and a medical man, the former, having received his fee, a quarter dollar, is unfolding the mysteries of the future, to an attentive and anxious dupe; while the doctor, with a string of human teeth, suspended around his neck, and extending below his middle, by way of ornament we presume, is discoursing most eloquently upon the efficacy of his drugs, and nostrums, which are contained in a box attached to his person. Then an aged woman may be seen, decently

clad, with feet three inches long, seated on a rattan stool, under an umbrella, mending old clothes, putting a patch here, sewing a rent up there; while a passer-by wanting a button sewed on to his jacket, *repairs* to her, avails himself of her services, and remunerates the sempstress with a "*cash.*" Not far distant a leprous beggar exhibits his disgusting sores, and rattles two pieces of bamboo, to attract attention; jabbering supplicatory invocations, and appealing to the sympathetic good feeling of his wealthier brethren. Imagine the atmosphere replete with noises, cries, and vociferations, of these various itinerant traders, and of the constantly changing multitude of human beings, and some slight conception may be formed of Canton before passing through Hog-Lane. Walking through this thoroughfare, in which there are many spirit shops, much frequented by sailors, announcements to the following effect meet the eye: "Ingli is ere pok;" "Jack all ting ere fin will;" with others of a similar orthography, in different *stores.*

This street or alley, for it is not above five feet in width, is much in vogue with our tars, when on shore for a spree, and being the resort of the very lowest and most depraved of the Chinese population, both male and female, Jack often gets robbed, and who, upon this discovery being made, rides rusty, swears, and uses his fists in right good earnest; when a general *scrimmage* takes place between the English and Chinese, and an intolerable hulla-balloo ensues.

Kwan-tung, San-ching, or Canton is in the province of Kwan-tung, lat. 113° 18′ E., lon. 23° 7′ N.,

and is the oldest city in this portion of the Celestial Empire, and Chinese historians affirm, that four thousand years ago, their renowned monarch Ya-ou bestowed the government of this splendid capital of the South upon a favourite minister.

The ancient name for Canton was Yang-ching, or the city of the five rams; Chinese mythology states that immediately after the town of Canton had been founded, five genii, clad in silken robes magnificently embroidered, and riding upon five rams of different colours, demanded admission at the city gates; the gates were thrown open, and the genii proceeded to the principal temple, the chief priest saluted them humbly, when the genii desired him to summon his brother priests and the townspeople: when a great concourse had assembled, each of the genii presented to the chief priest a corn stalk, from which sprang five ears of wheat, each genii repeating successively —"May plenty and prosperity ever be the lot of those who dwell in this province, may famine and misfortune never visit your houses," and immediately the genii vanished in clouds of fire—whilst the *live rams were changed into stony ones.* A temple was built, and dedicated to "the five celestial rams," who were duly installed with all ceremonious honor under the roof; "where," writes a native historian, "they may be seen to this day." In honesty we must state that neither we, nor any of our numerous friends, have been able to find out the domicile, or make the acquaintance of the five celestial stony rams.

These dubious accounts from Chinese mythology we will leave to the antiquarian; but it is certain

that two centuries preceding the Christian era, the inhabitants of the South rebelled against their emperor, Che-Kwang of the Tsin dynasty, and a most bloody conflict took place, near the present city of Canton; the imperial soldiers were beaten by the rebels, and years elapsed, before the natives of the southern frontier returned to their allegiance. Shortly after the Christian era, historians affirm that the natives of India and inhabitants of Canton held intercourse for the purposes of trade; and about A.D. 600 we find that Canton "became a regular commercial emporium with fixed regulations and a tariff." In the ninth century, although Canton had been flourishing as a mercantile city for ages, and the inhabitants had been highly favoured by the Emperor of China, they again rebelled against their Sovereign, and a Mahomedan traveller who visited Canton before the termination of that century writes: "at last the leader of the rebels became master of the city, and put all the inhabitants to the sword. There are persons fully acquainted with the affairs of China, who assure us, that, besides the Chinese, who were massacred upon the occasions, there perished one hundred and twenty thousand Mahomedans, Jews, Christians, and Parsees, who were there on account of traffic. "The number of these professors of these four religions who thus perished is exactly known because the Chinese are *extremely nice* in the account they keep of them."

An ancient historian of this period (the ninth century) writes: "at Canfu (one of the names formerly applied to Canton) which is the principal SCALE for

merchants, there is a Mahomedan appointed judge over those of his religion by the Emperor of China." The Mahomedans had their mosque, or place of worship, which is still to be seen, on the outskirts of the city of Canton, and which tradition affirms to have been built eleven hundred years ago.

"After the city had experienced its full share of tumults, wars, bloodshed, and the other calamities of a semi-civilized state, we arrive at that important epoch in the history of commerce, the commencement of the 16th century, when by the discovery of the passage by the Cape of Good Hope, the doors were thrown open to a more frequent and extended intercourse between China and Europe. The Portuguese led the way, and were quickly followed by English, Spanish, and Dutch adventurers. These times of peaceful industry, and prosperous commerce, were unhappily again disturbed by the troubles consequent on the subjugation of the empire by the Mau-chow Tartars. The people of Canton, faithful to the former Ming native dynasty, raised the standard of revolt, and under the leadership of a native prince, tried the issue of war. The Tartar armies soon reduced the neighbouring provinces to submission, and after defending itself against the assaults of the besiegers, Canton at last fell, probably by the treachery of the Prefect of the city, who was permitted by the conquerors quietly to retain his office. Some native accounts depict in awful colours the carnage which ensued, and state the number of the slain at 700,000. The old city was reduced to ashes, from the ruins of which the present city of Canton has gradually risen,

and has under the Tartar sway enjoyed a course of uninterrupted tranquillity, during which it has gradually risen to be the first commercial emporium of the empire, to which, till recently, all foreign commerce was restricted by the Tartar jealousy of foreign influence. Roving bands of lawless banditti, called into existence by the frequent troubles during the change of dynasties, and by what are called the fortunes of war, *even now continue to be the scourge of the district, as they are also indications of the ineffective character of the administration of police.* Such is the brief though imperfect outline of the changes to which Canton has been subject in the various vicissitudes of its history."—*Smith's China*, page 15.

Canton is as well built as any city in China, and the walls of the city extend five miles and a half, and within these walls the old and new city of Canton are built. A wall extends from east to west, and divides the old and new cities, in the first is contained the garrison and Tartar population, whilst in the latter (which is not a third of the size) dwell a heterogeneous multitude apparently gathered from every province of China. The environs, or suburbs of Canton are exceedingly extensive, covering more ground than the old and new cities combined; the surrounding country is flat, but laid out in carefully cultivated fields; whilst to the north-east extend a bold range of hills.

The Viceroy of Canton, whose pay is 15,000 taels* per mensem, called the Tsungh-tuh, resides in the new city; the Lieutenant-Governor, or Foo-Yuen,

* A tael is six shillings and fourpence.

lives in the old city, and has the control of a small military force, but the body of the troops are under the control of the Tartar General, or Tseang-Keun, who also resides in the old city; and there are other military, and civil officers of the Crown, who administer the laws, and preserve order. But into these cities, up to this time, December 1848, Europeans have not been allowed to enter; although the treaty of Nan-kin expressly stipulated, *that we were to be permitted to perambulate the city, and reside therein, free from molestation*; some few have attempted to enter the gates, but have been invariably maltreated, and compelled to retreat precipitately to save their lives.*

The European and foreign merchants reside, and have their warehouses in a very confined space, outside the city wall, and by the water side, called the *Factories*, or thirteen Hongs, to the east of which runs, or rather *stagnates*, a ditch filled with all descriptions of disgusting filth, and refuse, and this ditch partially surrounds the city walls. The effluvia arising from this ditch (or drain to the city of Canton) can be better conceived than described, and as malaria is prejudicial to health, even in a temperate climate, how much more so must it be under the influence of a tropical sun? Fires are frequent in Canton, and are usually caused by incendiaries, who rob and plunder, during the attendant confusion, with impunity.

* "The mandarins made one unvarying statement to the British Consuls,—that foreigners were welcome to enter the city, but they could not restrain the populace, or promise an immunity from assaults."—*Smith's Exploratory Visit*, page 19.

In 1842, three of the Factories were burnt, and 95,000 Chinese buildings: from the nature of building materials used in China, fire spreads with fearful rapidity, and as there is a paucity of water, the destruction of life and property, when a fire occurs, is most terrific. In 1844, a theatre fire took place, and thirty-three adjacent buildings were consumed; and it it is stated by Chinese authorities that 2,300 human beings fell a sacrifice to the devouring element. The punishment inflicted upon the Viceroy by the laws of China, when a fire occurs within his province, is most curious; if more than ten houses are consumed, he forfeits as many months' salary, if thirty-one houses are destroyed, then he loses one year's pay; but if three hundred and one houses are burnt, then he loses caste, being degraded to the rank below the one he occupies. But all these penalties are only enforced if the fire happens in the city, as conflagrations in the suburbs entail no punishment on the Viceroy.

New and Old China streets cross the Factories, and these, with a few other similar localities, *outside the city walls*, are the only places to which foreigners have free access, and these streets, lanes, or alleys we will proceed to describe. The shops, in New and Old China streets, present one mass of carved wood-work, gaudily painted in arabesque, and magnificent lanterns, of all sizes and descriptions, are suspended from the roof; each shop has its own peculiar name or designation, and this title is emblazoned on a red board, on both sides, in golden characters, arranged in columns. These lateral sign-boards are suspended

outside the house, occupying nearly the whole front of the shop, leaving a central space for the admission of air and light, and these boards acquaint the passenger with the names of the proprietors, and the superior quality of the articles, which may be purchased within, and the toût ensemble presents an agreeable coup d'œil. These streets are very narrow, being from six to eight feet wide; the houses, built on either side, are one story high, the upper part being latticed, and painted a bright green; the roofs are sloped with ornamental eaves, from which hang bells, and grotesque monsters, painted in various colours, peculiar to the country; and all these brilliant devices make the houses look extremely gay. These two streets are wholly devoted to merchandize, and here, or in the immediate neighbourhood, Europeans may supply their wants, without molestation; the proprietors of these shops reside within the city walls, where they have warehouses to store their more bulky merchandize. The commodities most sought after and sold are, silver filagree work, and some of it is most exquisite in delicacy of design and execution; carved ivory; porcelain; silks, satins, brocades, crapes, embroidered and plain; japanned and lacquered wares of all kinds; birds, insects, trinkets; grasscloth, embroidered with silk; in short everything, either useful or curious indigenous to China, can be found.

The shops being principally open in front, and the whole of the merchandize being thus exposed to view, present a most showy alluring appearance to the spectator, superior to any similar display in London,

Paris, or Vienna. The interior of these shops are neatly fitted up, and the goods tastefully disposed for inspection; whilst the intermixture of various coloured paper inscriptions hanging on the walls, and variegated lanterns pendant from the roof, have an extraordinary and pleasing effect. The inscriptions and notices are generally to the following effect, "Much talking injures business." "Having once been cheated we are made cautious." (Cheat a Chinaman in money matters! what European could accomplish a feat of that description?) "No credit can here be given." "All here is sold at its true value, and being good, praise is needless," &c. &c. &c. At the doors of these shops, invariably stands a beggar, dirty and squalid, making most dolorous unearthy howls, and knocking two pieces of hollow bamboo together to attract attention. The shopkeeper endures this with stoical indifference, for some time; till wearied out he bestows a single "cash" on the mendicant: the alms are pocketed, and off he walks to the next door, and enacts the same part; no sooner has number one made his exit, than beggar number two, equally vociferous and persevering, supplies his place, and the same noise, &c. &c. are gone through. We have been tempted to inquire in China, more especially in Canton, if the name of the alms-seeking population were not *legion*.

Tea is usually offered to a customer, upon entering the shop, and whilst the tea is sipped, bargains are struck; but however courteous the shopkeeper may be to his customers of the fair sex, the moment a European lady enters a shop, every door and window

must be closed, to prevent her being pelted with mud by the passers-by, or crowded upon and insulted beyond endurance: even when doors and windows are closed, some of the million ragamuffins will climb up outside the house, to stare at her through the lattice-work, applying the most opprobious epithets to her, calling her "Fan-qui," and the "devil's old woman." The most showy and attractive of all the shops are those of the lantern vendors; here hang all varieties of this article, from the large silken lanterns three and four feet high, gorgeously painted with variegated colours, or embroidered in gold and silver, decorated with deep fringe of the same material, which cost from one to two hundred dollars, and are used by the mandarins and wealthy, down to the common small horn and paper lanterns, used by the poor coolees, and which cost one-sixteenth of a dollar. The mode of making horn lanterns is very ingenious; the horns of bullocks and goats are cut into remarkably thin slices, which by means of heat and pressure are joined together, and formed into various shapes; round, square, hexagon, octagon, and some are shaped to resemble an hour-glass. These lanterns are variously painted and decorated, and are covered with a coarse description of net-work: to the top is attached a folding triangle, which forms, when closed, a handle for convenience of carriage, and when expanded, a stand from whose summit hangs the lantern; these vary in price from five "cash" upwards, according to size and decoration. It is usual for servants, after sunset, to carry before their masters, large lanterns made either of horn or highly varnished paper, with

his name, title, and dignities, painted in large letters thereon.

At the Feast of Lanterns, which takes place at the early part of the Chinese new year, these lantern shops present a very gay and diversified appearance: and their proprietors reap a rich harvest, as it is customary for parents to make presents of lanterns to their children, brother to sister, friend to friend, inferior to superior, and *vice versa*; and the articles are as expensive as the purse of the donor will admit of purchasing. In fact, the feast is similar to the fête of the new year in France, where everybody, makes everybody, a present of bon-bons, only the inhabitants of the Celestial Empire substitute lanterns for sweetmeats, and possibly some love-stricken, yellow-skinned, pig-tailed inamorata, may hope to kindle a reciprocal flame in the breast of an obdurate fair one, by dropping a spark from his lantern. Some of these lanterns are made to represent birds, beasts, and fish, whilst others have moveable figures, continually turning round: at night all these are lighted up, and hung on the exterior of their houses, and the illumination, thus created, is most picturesque, and far superior to any ever witnessed in any other quarter of the globe. The thoroughfares are crowded, and each individual takes as much pride in the expensive and showy appearance of the lanterns, hung outside his house, as the members of clubs, or housekeepers in London do, at the brilliancy and beauty of their own peculiar illuminations on birth nights.

The Chinese exhibit a surprising degree of ingenuity in the mechanical construction of some of

their lanterns, which are formed with many figures, intended to represent the actions of mankind, or animals; but of all we have seen of this description, a lantern which was presented to us was the most beautiful and perfect specimen of its kind; this was of a hexagon form, about two feet and a half in height, and five feet in circumference. On the respective sides were moving figures; these severally represented, a Chinaman fishing with a rod, which moved up and down depicting angling, a fish being hooked at the end of the line; by the way, this fish must have belonged to a novel genus, who have the complaisance to save mankind trouble, as Mr. Fish appeared to be quite *done brown*, and the form represented nothing in life so much, as an honest cod's head and shoulders: John Bull, *rayther beery*, dancing most joyously, whilst in the act of pouring out the contents of a bottle of Bass's pale ale into a glass, which he continually raised to his mouth: a tiger in the act of jumping upon a man, who evinced from the supplicatory motion of his hands, and averted head from the beast, great terror: a san-pan filled with fruit and vegetables, sculled by a boatwoman, whilst she made the motions with her hands and feet, peculiar to the taukau, or boatwomen, when propelling their boats: a Chinaman had a bowl full of savoury mess, and appeared in the act of raising the food to his lips, using his chopsticks most dexterously; and lastly, a sportsman taking aim at a bird which was perpetually fluttering in the air, whilst Tartar horsemen, in their tiger-skin uniforms with lances and warlike weapons couched, were ever-

lastingly charging each other at full gallop round the lantern. The costumes, figures, and appurtenances, were accurately portrayed, according to nature and life. The lamps, within the lantern, were composed of several saucers filled with oil, to feed wicks laid at their sides, and the figures continued in motion as long as the lamps burned. The evolutions of the horsemen were effected by a species of smoke-jack, to which they were attached by long human hairs, pulled from a Chinaman's head-gear; and an inner frame-work revolved by the same means, and moved the pegs, which were fastened to the various figures, on the sides of the lantern. The frame-work of this lantern was composed of split bamboo, which was covered with silk, and the bottom was decorated with an embroidered silken fringe nine inches in depth. This lantern was considered by all, who inspected it, a perfect masterpiece of mechanical skill in its way, and our regret was extreme, that from the fragility and delicacy of the construction it was impossible to send it to England.

Large quantities of insects, preserved with camphor in glass cases, are exposed for sale at Canton; the death's head moth—we know not its Latin cognomen—is larger and more perfect, than ever seen in Europe; the skull and cross bones, being most perfectly and accurately defined. But the most beautiful moth of all, in our estimation, is what the ladies term "the Emperor of the Celestial Empire;" this magnificent insect measures more than seven inches from tip to tip of wing, the length of the body being about four inches; right regally is this noble fellow clad,

in a robe composed of stripes of deep mazarin blue, or bright purple, and scarlet, spotted over with brilliant orange, black, and white, and the colours are surpassingly fine.

At one end of New and Old China streets, is Curiosity Street; the shops here are principally filled with bijouterie and articles of vertû, in bronze, carved ivory, and ebony, of all sorts, sizes, and descriptions, both modern and antique: as the Chinese value all that is ancient most highly, and as there are as great virtuosi in the Celestial Empire, as amongst us, very exorbitant figures are demanded, and given for a genuine and fine antique. None are so much sought after as old bronzes, which represent reptiles and insects, and a rare and beautiful description of pure white transparent porcelain, thin as an egg-shell, which is in as high repute amongst the Chinese, as old Dresden and Sèvres are with us.

Each trade in Canton is carried on in a particular street or quarter, as at Constantinople; carpenters are met with here, tailors there, and shoemakers in another locality; and in the same manner through all trades. The coffinmakers' shops have a very gay, instead of a lugubrious appearance, as the coffins are usually painted red, or some equally gay colour, and the more expensive ones are decorated profusely with gilding; these coffins are placed on shelves one above the other, and the prices vary from one dollar up to four or five hundred. A Chinaman is often very whimsical about his coffin; you may smile at the idea, and think that we are demented when we make such an assertion; but it is usual, in China, for a man

to provide his coffin whilst he is in the full vigour of health and life, and to keep it in his house; so these shops are filled with coffins of every size, price, and colour, to suit the purses, and inclinations, of every variety of purchaser, from the richest, to the poorest, of those easily satisfied, or most fastidious in their tastes. The proprietors of these shops "perform funerals," upon the same principle as our English undertakers, supplying flags, and flagbearers, lanterns, and lantern-bearers, sedan-chairs, and their bearers, and every species of decoration and dress required for or suitable to such occasions. Funeral attire is neither expensive nor difficult to keep, being made of very coarse unbleached cloth, which is the invariable mourning worn from the highest mandarin to the lowest coolee; the very shoes are made of this unbleached cloth, and the same sort of cord or twist is platted into the hair. Strange that *whitey brown* (for unbleached cloth cannot be called white) should be the mourning colour in China! The shops of furnishers of articles used on marriages, differ little from the coffinmakers. Sedan-chairs, lanterns, and flags, are nearly the same—for a marriage and funeral procession are equally noisy, and lengthy; the coffin and colours, constitute the only distinction of importance between them.

In some of the bird-shops of Canton most curious ornithological specimens are to be seen, one of which we deeply regret that circumstances prevented us from obtaining: this creature was about the size of a full-grown hen, but of a thicker make, with short legs and feet furnished with long talons, like a bird of

prey. The head was not unlike a turkey's, the bill was hooked, and a fleshy substance of a dark red and blue hue, hung down over the short throat, the plumage, if plumage it can properly be called, grew towards the head like a Friesland hen's, and was of a dark brown, with lighter shades interspersed among it, and it had the appearance of coarse human hair; the bird screamed most unmercifully, and altogether this creature was as hideous and unearthly-looking a monster as can well be imagined; we were told that this bird came from the interior of the mountainous provinces, and was rarely met with, but we could not ascertain the name by which it was known to the natives.—The Chinese are passionately fond of singing birds; the wealthy will pay exceedingly high prices for those whose notes are fine, and are as great connoisseurs in the notes of the lark, as we are in those of the bullfinch: a bird is as generally the companion of a mandarin, as a dog is of an Englishman. These birds have a silken cord attached to their legs, which is entwined around the finger of their owner; sometimes the little fellow is perched on the wrist, then off he flies and perches on the shoulder, then he flutters a little higher, and settles on the mandarin's cap; when, if Mr. Lark attempts to essay his powers in a loftier flight, he receives a salutary check in the form of a pull with the silken tether, and is made to sit quietly, like a well-educated bird, on the fingers of his lord and master. Some of these little specimens of creation are taught various tricks, such as taking a bow and arrow in their claws, drawing up water, and their supply of seed, dropping

down as if shot, standing up again at the word of command, &c. &c.

Very rich and gorgeous in plumage are some of the birds of China, more especially is that of the pheasants, but the plumage of the golden pheasant is of all others the most beautiful. The cock is rather larger than ours, but of a most elegant slender form, and we had one, in our possession, which measured five feet ten inches from his bill to the extremity of his tail; the plumage about the head is bright yellow, the feathers of the neck are long, silken, and lustrous, the colours being bright amber with black, with a streak of dark green in the middle; the breast bright crimson; the wing bright yellow, tipped with purple; the long tail feathers are of a variegated brown, with black and white spots; the slender legs are of a flesh colour; and the gait of these birds is remarkably elegant, as they lift their feet in walking, like a thorough-bred racer, or Italian greyhound. The hen is about the size of our own, and with similar plumage, but has the same slender form and graceful gait as the cock. The silver pheasant is also seen in great perfection, the cock's brilliantly white plumage is dotted over with spots of creamy white colour, giving it the appearance of lace work; the head is white with black feathers intermixed; the breast is black, legs pink, and bill yellow; the tail is white and short, and the form more bulky, and less elegant than that of his golden relative. The hen is of an uniform colour, neither distinguished for beauty of plumage or form. The Argas, Reeves, and Medallion pheasants are also exquisitely beautiful, but the Reeves

pheasant is very rarely met with in China; and we have been told by a celebrated writer on ornithology, that he had in his possession, tail feathers from the Reeves pheasant, which measured three feet six inches in length.

In the suburbs of the city of Canton, about a mile and a quarter from the Factories, is situate the beggars' square, which is an open space, extending about an hundred and twenty yards on either side, on one of which temples are built; in the centre of this space are generally congregated disreputable characters of the male sex, who are either gambling, or recounting their various villanous exploits, either of success or detection, whilst near them, lying down exhausted from disease and starvation, are to be seen *invariably* mendicants, with only an old mat fastened round their bodies; many of these unfortunate creatures die in this space, as their indigent relations, when they find them helpless from sickness or old age, bring them here, leaving them to die of disease, cold, or hunger: too frequently is to be seen, a poor emaciated mortal breathing his last, near the body of a brother in disease and poverty, whose spirit has already flown; and it is no uncommon occurrence to see six or more dead bodies lying in the square; which are removed during the day to be buried, by the orders, and at the expense of the Chinese Government. We quote the following from the Reverend George Smith's* Ex-

* This gentleman was a Church Missionary in China, and did credit to his sacred calling,—doing his duty truthfully, meekly, faithfully, and humbly. Would, for the benefit of our Pagan brethren in China, and elsewhere, that all missionaries resembled him in these essential points; alas, for the Christian religion's sake, too frequently do we find missionaries the reverse of truthful, meek, and humble.

ploratory Visit, page 44: "Such is the baneful spell of paganism; such the unhallowed influence of every false religion; even within sight of Buddhist altars; close by numerous temples, dedicated to heathen gods; under the vertical beams of all the benevolence that paganism can be supposed to diffuse; we behold the spectacle of death, and the dying sinking into the grave, because none will help them, and most of them perish from actual starvation and neglect. The most corrupt form of Christianity knows no anomaly of this kind; the most feeble measure of Christian influence forbids hunger, disease, and penury, to linger within sight, without making an effort to impart relief; but heathen priests permit the groan of the dying sufferer to ascend to the sky, as a testimony to that declaration of Holy Writ, *'The dark places of the earth are full of the habitations of cruelty.'*"

A short distance from the beggars' square is the place of public execution, which is a frequented thoroughfare of about twenty-eight feet wide, on one side of which is a dead wall, on the other side potteries; pans and jars are spread to dry on the earth, which has been watered with the blood of China's miscreant sons.

The mode of execution usually adopted is beheading; the malefactor kneels upon the ground, the executioner twists his hand in his long tail, raises the other hand, and strikes off the head with a clumsy sword of native manufacture; frequently, from the want of dexterity or nerve evinced by the headsman, the blow has to be repeated many times, before the poor wretch is decapitated. The severed head and body are allowed to remain here for some days, unless permission has been granted to the

friends of the culprit to remove them; and as executions are frequent in this part, it is a ghastly sight to behold a row of human heads under a mat shed, the bodies lying near them, a mat having been originally carelessly thrown over them, which has been pushed aside by the inquisitive curiosity of the passers. It not unfrequently happens that a culprit is brought to the place of execution, gagged, and when this does occur, it is because a poor man has been substituted for a wealthy delinquent who has bought himself off, by bribing his mandarin, and the latter fears that the poor wretch may make the disclosure, should his tongue be left at liberty.

It must be in the recollection of our readers, the murder of our four countrymen this year, who went on shore at a village near Canton; poor fellows, their mutilated dead bodies were found days afterwards by their friends, who went to seek them. By dint of energetic appeals to the Chinese authorities, and threats held out by the Governor of Hong-Kong, unless the murderers were found, after much delay, some miserable wretches, who looked emaciated and starved, without the physical force that could have enabled them to overcome and murder four Englishmen in the vigour of life, were brought to the place of execution, GAGGED, to suffer for the murders committed. It was reported and believed, that these miserable objects were innocent of that crime, whatever others they might have committed, and had been taken from the provincial jail, where they had been confined for theft, to suffer death for crimes perpetrated by their wealthier brethren in

iniquity. The mandarin cared not who suffered, all he wanted was to satisfy the British authorities, that the murderers had been brought to justice, and keep himself clear of the Emperor's displeasure; as the governor of each province is held responsible for the good conduct of the people he is placed over.

In Canton there are one hundred and twenty-three temples, dedicated and consecrated to the three heathen sects, namely, Taou, Buddh, and Ju-kea-su, or Confucius; to these various temples belong, about two thousand priests, and one thousand nuns, who are maintained out of the funds appertaining to the several places of worship: the revenues of which arise from estates, and money bestowed by the Emperor, and wealthy individuals, for the maintenance of these temples of sin and vice. The priests and nuns are a vile, dissolute, profligate, illiterate set, the former frequently seeking refuge in a temple, and becoming priests to avoid paying the penalty of theft or murder; whilst others will embrace the priestly profession, having no other means of livelihood, and from being too lazy to work.

The revenues, set aside for the maintenance of temples, priests, and nuns in Canton, exceeds fifty thousand dollars, or 108,885*l*. Both nuns and priests have their heads entirely shaven, and wear long loose robes, of a sombre hue, usually black, and are the most sinister, dirty, ill-looking folks, which the Emperor of China calls his subjects. In Doctor McPherson's work on China we read, at page 147, the following interesting and graphic account of a joss-house, or temple, which he had the opportunity of exploring during the last war in China:—

"On the 29th, officers and men were to be seen in every direction, walking through the deserted streets of Canton; over a large portion of the western suburbs are some extraordinary tombs, and magnificent joss-houses, and places of worship: one very extensive line of building, close under the city walls, appears solely devoted to the reception of the dead. These are placed in vaults, in strong, substantial, japanned coffins, elevated on pillars, having painted screens in front, perfumed incense-sticks burning at the head and feet, and variegated lamps hung from the ceiling. These coffins are of an enormous thickness and strength; they are, for the most part, placed two in one vault, and with the exception of a close, damp smell, there was no unpleasant sensation perceptible. Outside of these vaults, evergreens and creepers were tastefully arranged, and over the doors of many, bee-hives were fixed. In some, the beautiful warbling of the lark and canary at once attracted attention. The poor little birds, neglected for so many days, now welcomed the sounds of approaching footsteps, little fancying that they, too, were to become lawful *loot*. The contents of a few of the coffins that were opened, presented an appearance almost natural; the bodies were all embalmed; they were dressed in a long, loose upper garment of silk or crape, which crumbled into powder on being touched; tight breeches of the same material, and embroidered shoes. All those examined were males. In the right hand of each was a fan, and in the left a

piece of paper, having Chinese characters written thereon. In the corners and other empty space in the coffins were small bags, containing a strong, and very peculiar smelling aromatic powder. To an antiquarian there were many things in this village to excite interest."

There are several handsome public buildings in Canton, amongst which the Hall of Confucius, and academy of literati, are the finest structures. The various triumphal arches, thirteen in number, built to commemorate the actions of deceased Emperors, or Viceroys of the Province, as well as the palaces of the mandarins, are worthy of remark.

Canton is provided with six jails, some of which are appropriated to convicted felons, and are commodious buildings surrounded by high double walls, and we regret to say, that all these jails are generally crowded with malefactors of every degree, as the natives of this province, Kwan-tung, are celebrated *all over the world* for their lawless propensities, and the manner in which they openly defy the laws of China.

The fire tower in the city of Canton, is a lofty building, on the top of which a watchman is stationed, who strikes the bell or beats a gong as soon as he discerns the symptoms of a conflagration; and in every city in China is a building, or watch-tower devoted to the purpose; maintained, at the expense of the local government. In these towers bells are usually suspended, which are struck at the commencement of each watch, the night being divided into five watches, commencing at seven o'clock at night, and terminating at five o'clock in the morning. Some of these bells are

very large; and it is stated by Sir George Staunton, page 450, "that the bell in the watch-tower at Pekin is said to weigh one hundred and twenty thousand pounds, being forty feet wide, and is said to be the largest in the world." We confess that we should like to have been informed by what means this enormous mass was suspended, and what description of roof, or walls, could bear so ponderous a mass of metal. In the provincial towns of minor importance, bells are not used by the watchmen, but these guardians of repose, awaken drowsy folk by beating gongs, instead of ringing a bell, should occasion require the slumberers to be suddenly awakened.

One of the *lions* invariably visited are the Faa-tee, or "flowery land" gardens, which are situated two miles and a half above the city of Canton, and on the opposite side of the river; these are in fact nursery-gardens, and the Chinese proprietors cultivate flowers for sale. The head gardener drives a lucrative business, by furnishing seeds to foreigners; but most unfortunately, the seeds sold by this old gentleman rarely thrive, and he has frequently been accused of baking or boiling them to prevent their germinating, possibly with injustice, as Mr. Fortune states, at page 155, "I am quite certain that he does everything in his power to preserve them, but very likely some may be a year or two old before they are despatched to Europe. Besides, the long voyage round the Cape, during which the seeds have twice to cross the tropics, is very prejudicial to their germination." There are ten of these Faa-tee or nursery-gardens; none of them large, and the proprietors say they are not very profitable;

the dwellings of the tenants of these gardens are situate at the entrance through which visitors pass: the walks of these gardens are narrow, and the plants are in ornamental jars, placed on either side. Various patches of ground serve as stock-beds for the dwarf vegetation (which will be hereafter described in another part of this work), oranges, roses, camellias, azaleas, and that curious citron which grows in the form of an extended hand; this fruit is much valued by the Chinese for its delicious perfume, and is used by them to ornament their temples and dwellings. In spring these gardens are seen to great perfection, they are then ripe with all Flora's most exquisite gifts, and we cannot do better than quote the words of her talented disciple and celebrated botanist, Robert Fortune, page 153, "They are then gay with the tree pœony, azaleas, camellias, and various other plants. The azaleas are splendid, and reminded me of the exhibitions of the Horticultural Society at Chiswick, but the Faa-tee exhibitions were on a much larger scale and every garden was one mass of blossom, and the different colors of red, white, and purple blended together, had a most beautiful imposing effect. The principal kinds were azalea indica, indica alba, phœnicea, lateritia, variegata, and the yellow azalea sinensis. I may mention in passing, that I found the latter plant wild on the Ning-po hills, so there is no doubt of its being a genuine Chinese species. The air at this season, around Faa-tee is perfumed with the sweet flowers of the Olea fragrans, and the Magnolia fuscata, both of which are grown extensively in these gardens. Dwarf trees, as may be supposed, occupied a principal station;

they are trained into the most grotesque and curious forms. The plants, which stand next to dwarf trees in importance with the Chinese are certainly chrysanthemums, which they manage extremely well, perhaps better than they do any other plant, so high do these plants stand in favour of the Chinese gardener, that he will cultivate them extensively, even against the wishes of his employer; and in many instances rather leave his situation than give up the growth of his favourite flower. I was told that the late Mr. Beale used to say that he grew chrysanthemums in his garden for no other purpose than to please his gardener, not having any taste for this particular flower himself."

The taste of th Chinesee for flowers and plants surpasses any other eastern nation, and this fancy pervades all ranks from the highest to the lowest; although nature has been most bountiful to China in her floral gifts, the natives *manufacture* various novel descriptions of flowers; this they do by means of a bamboo frame-work, to which is attached leaves or portions of various-colored flowers, and as the colors are usually well assorted, the effect is very pleasing; these frames are frequently made in grotesque or extraordinary forms to represent monsters of earth, sea or air.

We will not dismiss the account of Canton without quoting Sir George Staunton, who thus wrote in the last century, which is perfectly applicable now. Lord Macartney's Embassy, page 444:—"The city of Canton is one of the most populous and opulent in China; and perhaps in that respect deserves the first place, since to the trade of the neighbouring nations

it has added that of Europe. The great quantity of money brought hither from the most distant countries, draw the merchants of the several provinces to the port, where may be found almost everything that is rare and curious in the empire. The inhabitants are industrious, ingenious, and expert in the imitative art, and in the embellishment of their manufactures, though these are not in estimation with the people at Pekin, being undervalued by them, and as they say they are neither substantial, nor well wrought. Notwithstanding, the silks at Canton called *sha* are there accounted the best of that kind, especially the flowered sorts, which are wrought open like lace, and much worn in summer, being cheap and genteel." The trade carried on at Canton is, considerably, greater than at any other port in China; and comprises every species of import and export, commencing with cargoes of teas, silks, sugar-candys, gradually descending in the scale of magnitude, until we find needles imported, and jars of preserved fruits exported.

Before quitting Canton, we were highly amused at the following ludicrous scene, which was enacted by our jolly tars and Fo-kee; the former were part of the crew of a man-of-war steamer, which went up on one occasion to Canton to receive an instalment of the indemnity money. A strong party of our marines and sailors, well armed, lined the river approach to the wretched building used as Her Britannic Majesty's Consulate; it was deemed necessary to take the precaution of providing our men with arms, as on a former occasion an attempt had been made by the Canton mob to get up a row; for had it not been suppressed they would doubtless have pillaged the indemnity money in the confusion. The mandarin, with his attendants, landed, looking very sad and chopfallen, no doubt, at being compelled to part with so much sycee silver, without being able to retain a portion of it, as lawful toll, according to the established and invariable custom of their nation, for no money can pass through a Chinaman's hands without some of it adhering to his palm. Naturally, a great concourse of Chinese were congregated on and about the landing place, and our men, with their ruddy cheeks, jovial faces, and orderly appearance, presented an agreeable contrast to the long-tailed, yellow-visaged Chinese. As soon as their officers had escorted the treasure into the Consulate, the following expressions and taunts escaped on all sides:—

"I say, yellow chops, we have come for the money to buy us a tail like *yourn*."—"I say, Bill, blow me tight, if that *feller* hasn't got a tail as long as a monkey's."—"I say, Copper Mug, how much of this here blunt have you forked out that *we's goin'* to take off to *Inglind?* How I likes to be *librel*, so *I'll gie yer* this, if *yer* will let me cut off your tail; see, it's good money, no humbug; it will *'elp* to pay back what you forked out. *Won't yer 'ave* it, well then no *'pulsion*, so 'ere goes my quevartar dollar back into my pocket."—"Don't rile him, Jack; *hi ham your rale frind*, my copper tulip, so I tell yer what, come to *Henglan* with us, and I'll put you on the way of turnin' an honest penny. Make a show on yourself at a penny *a 'ead*. You'll soon make a *fortin'*; for, dash my lucky, if you *aint* the *curiousest vild* beast

whatever *vos seed*."—"I say, Bob Jenkins, *'ow* they must *walley* their love-*ly karkisses*, to pay so *werry 'igh* to keep 'em *'ale* and safe out on *hour 'ands*. Now, my boys, I'll tell you one thing, that none *ov* you *'as* thought on, let's *ketch this 'ere* chap and chop *'im hup*, not for *sassengers*, but for *suvvrins*, for, shiver my timbers, if *ee hant* as *yeller* as a *goulden* guinea."

These, and such like observations, were followed by hearty and vociferous *guffaws*, which issued from the capacious mouths of our jolly tars; and merriment resounded *fore and aft*, as they say at sea, which did not appear to be shared by the Chinese, for although the mob could not understand a word, they were certain that the joke was against them; consequently looked as sour, as Jack would say, as cream in thunder—for nothing galls a Chinaman more than being ridiculed, and being in such a position as to be unable to resent the offered insult. During the whole time, however, the Chinese did not venture to mutter the bad Fan-quei, foreign devil, as a few days previously an English sailor had thrashed most soundly five Chinese, one after another, for applying the epithet to him; telling them, "that he, *nor none* of her Majesty's subjects, were devils or barbarians either, and to keep a civil tongue in their *yeller* jaws, long pig-tailed varmint that they was." Then down Jack knocked a Fo-kee, flooring him in slap-up style. "*Git hup*, you lazy beggar, that I may settle your *'ash agin*. *I'll serve* you *hall* out when you does *git hup*, for I can't hit you now you *hare* down, it goes *agin* our Englishman's *natur* to fall foul of a *heneny* when he has struck his colors." And echoing this last honest sentiment

of Jack's, we will conclude this chapter on Canton, merely remarking, *en passant*, that we wish our troops had not been prevented from entering the city of Canton. Had they not been called back, John Bull would have made Fo-kee strike his colors in right good earnest; and, mark our words, that bloodshed will arise, before the lawless people of Canton are subdued, and the subjects of Great Britain are allowed by the Chinese to take the position to which they are entitled, according to the articles of the treaty.

CHAPTER VI.

Visit to the Atélier of Lum-qua, the Sir Thomas Lawrence of China—His idea of an English beauty—Seven Ages of Man, depicted—Opium Smugglers' fate—Opium Smokers' progress—Lum-qua's opinion of English artists' misrepresentations.

THE colours, prepared and used, by the Chinese artists of the first class, equal, if they do not surpass those formerly used in the Venetian, Italian, and Flemish schools; and this arises in great measure from the peculiar mode adopted by the Chinese in preparing the oil and water colours. Being most desirous to obtain accurate information on the subject, when at Canton, we went to the atélier of Lum-qua, who is a remarkably intelligent, clever man, and most talented artist, to endeavour to obtain the desired knowledge connected with the peculiar preparation of their oil paints: we tried to watch the operations of a pupil, who was mixing some oil colours, when Lum-qua unfortunately observed how our attention was engrossed, and immediately ordered the colour-mixer to arrest his occupation, nor would he allow the obedient youth to resume his task while we remained in the room. We purchased some colours from Lum-qua, and mixed them in the manner generally adopted by European artists, and although they appeared the

same as the colours he was using, the tints produced were totally dissimilar: we tried by persuasion to induce Lum-qua to give or sell some prepared colours, but neither honied words, flattery, nor money, would cause him to accede to our request. Lum-qua is called by Europeans the Sir Thomas Lawrence of China, and he well deserves this proud distinction, as the colouring of this artist's oil-paintings is exceedingly fine: although his ideas of female beauty differ materially from our own: in the course of conversation we asked his opinion of an English belle then at Canton, and the reply was completely characteristic of a Chinaman's ideas of female beauty; her face is too round, she has colour in her cheeks, her eyes are too blue, too large; she 's too tall, too plump, yi-yaw;* her face talks; (meaning the countenance was expressive) *and she has feet so large that she can walk upon them.* In Lum-qua's atélier we saw many portraits both of Europeans and Chinese, many of which were excellent likenesses, and although deficient in light and shade, were executed in a most masterly manner; but the great defect in Lum-qua's portraits is a deficiency of life and expression: our attention was particularly attracted by what we considered a very pretty female face, of round plump contour, the eyes possibly rather too small, the painting representing a Chinese lady: we asked the artist who the lady was, when he replied, "that nobody, that fancy portrait for Englishman, that not Chinaman beauty, that China beauty; pointing to the portrait of a boat-woman, which most assuredly ill accorded with our

* The Chinese expression of surprise, astonishment, or disgust.

ideas of female loveliness, as the face was expressionless, lean, colourless, and sallow.

Although the water-colour drawings have been frequently imported into Europe and America, we were not aware, until we visited Canton, that the Chinese were proficient in the art of oil-painting, neither do we believe this fact is generally known; we have in our possession an oil-painting by Lum-qua, representing the interior of a Chinese dwelling, which for chasteness of design, truthfulness of composition, accuracy of perspective, and subdued tone of colouring, has never been surpassed by any master, of the ancient schools; the figures and costumes are perfect; whilst the objects of still life, animals and flowers, are delineated with Chinese exactitude.*

The late Dr. Adam Clarke, had a series of paintings in water-colours, representing all the legends of the Chinese mythology; these were most exquisitely finished, and were valued, justly, most highly by all connoisseurs. In Lum-qua's studio, are to be seen some complete gems, being water-colour drawings upon what is usually termed rice paper, representing human beings, animals, flowers, and birds; but the most remarkable of this class of drawings, were two sets, or series, one corresponding with Skakespeare's Seven Ages of Man, representing the birth, life, and death of a mandarin; the other depicted the effects, and results, of opium smoking and smuggling. We will commence with the mandarin; the first painting portrayed an infant, newly born, whom the female attendants were about to immerse in his first bath.

* See Frontispiece.

Next, his father leads him by the hand conducting him to school. The third, represents a youth, diligently employed in his studies, in the dwelling of his preceptor; then he appears, arrived at manhood, in the house of a mandarin, to whom he presents certain writings. Fifthly, being about to be married, he stands at the door of his residence, to receive and welcome his new bride. Sixthly, habited as a soldier, he koo-tows, or knocks his head on the ground before the Emperor, who confers upon him the button of a mandarin, as a reward of military services. Seventhly, arrayed in the gorgeous robes of a military mandarin, surrounded by numerous attendants, he proceeds to pay a visit to his old schoolmaster and preceptor, to thank him for the successful education he received whilst under his charge. "The last stage," of life, in this "eventful history," represents the mandarin upon his deathbed, surrounded by a numerous family of weeping wives, handmaids, sons, daughters, grandchildren, and other relatives, while near the bed, is placed a coffin most elaborately carved and gilded. The last drawing of this series, exhibits the deceased mandarin borne to his grave, preceded by innumerable banners, on which are inscribed his manifold titles, dignities, and various good qualities, followed by a train of sedan chairs, filled with mourners, with numberless attendants bringing up the rear. The beauty of the coloring in these drawings is unsurpassable, and an extraordinary likeness is preserved in the faces, from the newly-born infant to the silver-haired dying mandarin.

We now turn to the second, and less pleasing

series, viz., the opium smuggler and devotee. The boat of the opium smuggler has just received a chest of the drug on board; while a mandarin, or police boat is coming towards the smuggler. The second depicts the authorities on board the smuggler's boat, who bind him hand and foot, preparatory to throwing him into jail. In the third, the smuggler is in prison, emaciated and care-worn, his grey-haired father weeping, whilst his mother clings to his neck, as the jailer attempts to part her from the opium smuggler, her child, who has been tried, and condemned to death, for violating the laws of his country. The fourth painting represents the place of public execution, the ground reeking with blood, headless trunks on the earth, whilst the gory heads with staring eyeballs, are scattered about; the opium smuggler is on his knees before the executioner, who is preparing to strangle him; and entreats that he may be allowed to warn his brother (who stands looking on), to shun the foreign devils, who by introducing opium into China have brought him to this untimely end. The whole of the accessories appertaining to each epoch, or stage, are most faithfully delineated, and the backgrounds are stippled in with extreme care and delicacy.

The opium devotee, although less painfully revolting than the last series, alas! is too faithful a type of the misery invariably attendant upon this vice. The first picture portrays a young man, in the full vigour of health, who has just come into his father's estate, and is giving orders to various traders. The second depicts the young man in his new residence,

which is furnished most luxuriously, clocks, vases, and marble tables crowd the apartment. An open treasure chest, filled with silver, is on his right hand, whilst on his left, stands his servant, who is engaged in filling a beautifully enamelled opium pipe. The third represents the devotee reclining on a superbly carved ebony couch, smoking opium; seven harlots are in the apartment, three of these are singing, accompanying themselves on a stringed instrument, not unlike a guitar, two are seated on the couch, caressing the devotee and casting lascivious glances upon him, trying to engage his attention, whilst their two other sisters in iniquity, are purloining money from the half empty treasure chest. In the fourth drawing, we see the devotee, clad in a plain dress, looking pale, wan, and emaciated, reclining on a bamboo couch, smoking a common opium pipe; all appearance of wealth has vanished from his abode, the treasure chest is still at his right hand, but alas, it is completely empty; his wife and handmaid are about the centre of the apartment, the first looking mournfully at her husband, the last, with uplifted hands, surveys the empty treasure chest. In the fifth, the devotee sits, or rather lolls, on a rudely formed couch, his clothes in tatters, the mouth drawn down on one side, showing the blackened teeth, apparently gasping for breath, as he leans forward, being unable to support himself.* His wife stands before him, and points to their child, who is crying for food, with one hand, whilst with the other she has

* This is too truly the effects of opium smoking on the physical powers.

seized the opium pipe, and is about to dash it on the ground. The fifth depicts the opium smoker selling his daughter to an old hag, who is a procuress; he clutches the dollars eagerly, and is hurrying out of his wretched abode, with his hands to his ears, to exclude his child's shrieks, as she is taken from her home; the old hag grins demoniacally, as she points to a common bamboo opium pipe, and to the girl, as she drags her through the door. In the sixth we see the devotee, in the greatest distress, begging a few cash from a brother beggar, who as he receives the paltry alms, points to a wretched shed, where opium smoking is going on. The seventh depicts the opium smoker in the last stage of mental and physical debility, he is a drivelling idiot; every feature distorted and wan, and he is placing *the finger of his dead child in his mouth, mistaking* the limb in his folly for an opium pipe; the wretched wife and mother gazes at her idiot husband, and dead child, with starvation and despair imprinted on her countenance. The wife is winding silk, and a China trader offers her some copper cash, pointing to the skein of silk which is half wound; the man's face bears the impress of anger, as if he were reproaching the woman with tardily performing her task. The last drawing represents the father and child lying dead, the mother dying from starvation, with nought save a tattered mat to cover her emaciated body; whilst through the dilapidated wall a bridal procession can be seen, on which the dying woman turns her piteous gaze, as if contrasting her present position with the day when she also was borne a bride, full of

hope and joy, to her husband's home which had proved to her a charnel-house.

Upon closely examining these drawings, their manifold beauties became more and more apparent, and the opium smoker's progress would not disgrace Hogarth, either for conception or handling; this series is painfully correct in all its details, as those who have watched the career of an opium devotee can testify; the accuracy and fidelity observed by Chinese artists generally, contrasts strangely, and at times amusingly, with the attempts made by our own artists, to represent Chinese customs and manners; in representing a criminal receiving the bastinado, English draftsmen have depicted the feet of the criminal as being held by two Chinamen attired in long silken robes, with satin boots, and wearing mandarin caps, with peacocks' feathers dangling from them. Executioners never were honored with such appendages to their toilette; this cap, robe, and boots, never are, and dare never be worn by any, save mandarins, or their families. As regards the peacock's feather, it is a high honour, only conferred by the Emperor upon some especial favourite, or meritorious individual, who has rendered some service to his country. On some occasions, when a mandarin has peculiarly distinguished himself, the individual may have the proud distinction of receiving three peacocks' feathers from the Emperor; but this rarely happens. It is considered nearly as great an honor to receive this feather, as to obtain from the Emperor, the gift of some of his personal appendages; such as a fan and fan-case, which is the highest dis-

tinction known. Lum-qua pointed out these extraordinary discrepancies in an English work; saying, "suppose *Englis* man no plenty know why for talk lie pigeon all some dat; me *tink* he plenty *foolo:* Chinaman no all some foolo, what see can do, what no see no can do;" and in these sentiments we coincide with Lum-qua, the Sir Thomas Lawrence and Hogarth of China.

From Father Ripa's Narrative of his Residence at the Court of Pekin, page 54, we are led to believe that oil-painting had been introduced into China by "a certain Gerardino" before Ripa was in the empire, as he was assisted by the Chinese pupils of Gerardino in painting landscapes for, and by, the Emperor's command. Father Ripa went to China about 1703, and quitted the empire about 1724, and from the style of his writing we came to the conclusion, that oil-painting had only just been introduced by Gerardino into China, a very short time previous to 1703; so that in little more than 145 years the Chinese artists, of talent, have succeeded in bringing to perfection their paintings in oils; this is extraordinary, when we consider that they have not the advantages enjoyed by Europeans, of being able to study from various schools and styles; their only means of obtaining knowledge being from paintings imported into China, which naturally are not of the first class, or best school. The following is interesting, from Ripa, page 54: "For their paintings in oil they do not employ canvass, but corea paper, with no farther preparation than a mere wash of rock alum water. This paper is often sold in sheets as large as

a blanket, and is so strong that I was not able to tear it."

To this day, for inferior pictures this coarse corea paper is used; but for the higher class, canvass is invariably employed.

CHAPTER VII.

Macao — Description of Macao—Its churches and public buildings—Government of the city—Jesuit cathedral—The half-caste beauties of Macao—Their toilette—Camöens' Cave—English burial-ground and tombs—Roman Catholic procession of saints, angels, and devils.

THE view of Macao from the sea is most exquisitely beautiful; the semicircular appearance of the shore, which is unencumbered, and unbroken by wharfs or piers, and upon which the surge is continually breaking, and receding in waves of foam, whereon the sun glitters in thousands of sparkling beams, presents a scene of incomparable and unsurpassable beauty. The *Praya Grande*, or grand Parade, which is faced with an embankment of stone, fronts the sea, and is fully half a mile in length; a row of houses of large and imposing exterior, extend the whole distance, from one end to the other of this delightful promenade; some of these dwellings are coloured externally, pink, pale yellow, and white.

These houses with their large windows, extending to the ground, *without* verandahs, and *with* curtains arranged in the continental fashion, convey the idea to a visitor, that he has entered a European rather than Asiatic sea-port; and this belief is strengthened,

by the continual ringing of the church bells, the passing and repassing of Roman Catholic priests clad in cassocks and three-cornered hats, and occasionally a procession in honour of some of the manifold saints belonging to the Romish calendar, pass along the Praya Grande.

But the pleasing illusion is speedily dispelled, that the traveller is in Europe, as the eye turning towards the sea, beholds the numerous san-pans and matsail boats which fill the harbour, or, glancing shoreward, rests upon figures clad in the Chinese costume.

Macao stands upon a promontory belonging to the island of Sheang-shin, a narrow isthmus separating them; at one period the Chinese had a fort, most carefully guarded, at this spot, to prevent foreigners from visiting the interior. The town is built upon two hills, which meet at right angles; and the houses and dwellings of the Portuguese and Chinese inhabitants, with the places for public worship, belonging to the two nations, are curiously intermingled in the town, forming a most heterogeneous mass. At the rear of the town is an inner harbour, where there is very secure anchorage for small vessels; but as this harbour is fast filling up with sand, vessels of greater tonnage are compelled to anchor in the roadstead, at a considerable distance from the shore. In the sixteenth century, Macao was given up to the Portuguese by the Emperor of China, as a reward for services performed by them, when they joined their forces with those of the Chinese, against some daring pirates, who then, as now, infested the neighbouring islands.

For a lengthened period, the Portuguese carried on a most extensive and prosperous trade with the empire, but this trade has gradually diminished, until at the present period, little business is transacted at Macao. Until the termination of the war, Macao was the only place at which the families of the British merchants were permitted to reside, as the Chinese authorities would not allow a lady to live at Canton: they tolerated the merchants for a short period, during the business season as it was termed; immediately this was terminated, or from caprice, a chop or notice would be issued by the mandarin, ordering all foreigners to leave Canton within a certain number of hours; this mandate used to be quietly obeyed by our merchants, the China boatmen reaping an abundant harvest by the large sums paid for the fast boats as they are termed, which were engaged by the British merchants to transport them to Macao.

The tyrannical sway exercised by the Chinese over the Portuguese inhabitants of Macao, for many years, was intolerable, for although Macao was governed nominally by a Portuguese governor appointed by the king of Portugal, bishops and judges, assisted by a senate, the power which the local Chinese authorities usurped was unbearable. If a Chinaman felt aggrieved he immediately laid his complaint before the mandarin, who never scrupled to inflict summary punishment upon a Portuguese subject, or to make some insolent demand; if any resistance was made to his will, he immediately cut off the supplies from the main land, and issued an order, directing all Chinese servants to leave their barbarian masters: prompt

compliance with the latter edict, used to cause the most serious inconvenience to the Portuguese and other European inhabitants of Macao; and constantly, delicately-nurtured women, who had followed their husband in their search after wealth, were compelled to perform the most menial offices in their households; the local mandarin used not to revoke these arbitrary edicts, until his demands had been complied with. The local government of Macao, it must be presumed, originally submitted to these tyrannical proceedings, and to the interference on the part of the Chinese authorities, in the vain hope that this pusillanimous conduct on their part would secure to their nation an exclusive trade with, and settlement in China. This mistaken line of conduct, or policy, both betrayed weakness, and evinced ignorance of the Chinese character, as the national foible is to tyrannize, and extort, the more their exactions are complied with, or submitted to; but the Chinese will become suppliants, and submissively, servilely subservient, when met with a firm, unflinching resistance.

Senhor Amaral, the present Governor of Macao (unless recalled while this is passing through the press), has determined to resist the interference of the Chinese authorities, and severely punished some native boatmen, who attacked Portuguese soldiers: in the skirmish several Chinese were killed, and the local mandarin demanded redress for the lives lost in the fray, and an apology for presuming to punish the subjects of the Celestial Empire. Senhor Amaral declared that the government of Macao was independent of that of China, as it was a settlement

belonging to the King of Portugal, who had vested in him the power of life and death over all the inhabitants of Macao; and that if the Chinese chose to reside there, they must abide by the laws of Portugal; that being Governor of Macao he would not permit the Chinese, more than any other foreign power, to interfere with his actions or conduct. This decided and firm course subdued the Chinese authorities, who parted amicably from the Governor of Macao; and should this gentleman persist in, or be permitted by his government to follow up, this most judicious line of conduct, Macao may again rise like a phœnix from the wreck of former grandeur. At the commencement of this year we were informed that the supplies had been cut off for a short period by the Chinese, but our informant did not particularize, or state the result.

The climate of Macao, although in the same latitude as Hong-Kong, is comparatively healthy, and house-rent and provisions are materially lower in price.

The population of Macao is variously estimated, unfortunately the statistical returns cannot be relied upon, but we believe the most correct estimate is, that the Portuguese inhabitants are under seven thousand, whilst the Chinese nearly double that number. Amongst the whole Portuguese population there were not two hundred that had been born in Europe.

The military force is weak, and inefficient, as the Portuguese garrison consists only of four hundred soldiers and eighteen officers, the pay, both of officers

and men, being extremely small: as the exchequer of the Portuguese government was frequently at a very low ebb, the government were frequently in arrears with their employés.

The revenue of Macao was formerly raised, by the duties levied on imports; but as the trade gradually declined, as a natural consequence the local funds failed also: the government most judiciously in 1846 made Macao a free port, and levied an income-tax upon the inhabitants of Macao to provide funds for the local expenditure, and this measure appeared to give universal satisfaction to the Portuguese; who trust that the abolition of duties on imports, may induce merchants to settle there, and that Macao may again become one of the chief commercial cities of the East: years must elapse before this reaction can take place, nevertheless the first step has been taken towards re-establishing the trade of Macao: it is stated that formerly more than twenty thousand Portuguese used to visit Macao, the principal portion being engaged in commerce.

The Roman Catholic churches in this city are numerous, and some are magnificent specimens of architecture; the finest edifice among them was the Jesuits' church or cathedral, which was destroyed by fire, some few years ago; many believing that the destruction of this noble building was caused by Chinese incendiaries, who remained undiscovered: some estimate may be formed of the pristine beauty of this building, from the front portion, which remains entire and uninjured; this part of the building is richly carved and ornamented

with statues of various saints as large as life, whilst in the numerous niches, are placed smaller statues of the founder of the order of Jesuits, and most celebrated superiors of their monasteries; situated at the summit of a broad and noble flight of steps, it presents the melancholy aspect of departed magnificence and grandeur, most painful to dwell upon; would that we could add, that superstition and bigotry were also decaying, in like manner with this splendid specimen of ecclesiastical architecture; for we deplore to be compelled to confess, that in no part of the world, has the Church of Rome more completely obtained a stronghold for its abuses, and superstitions than in Macao.

Besides numerous churches, there are three monasteries, a convent, a college for the instruction of the Portuguese, or proselytes from the Chinese nation, who profess to have embraced the Roman Catholic religion.

There are several charitable institutions in the city; among the most useful of these, will be found a grammar, and other schools, a female orphan asylum, and hospitals for both sexes; these are supported by bequests, and voluntary contributions from the Portuguese inhabitants.

The city of Macao is defended by several well-constructed forts and batteries, one of the latter protects the Praya Granda, whilst on the neighbouring hills are various forts, which would prove inefficient were the Chinese to attack the inhabitants of Macao; the greatest enemy to be dreaded by the Portuguese would be famine, in the event of a war with the

Chinese; for as the principal supplies come from the mainland, naturally the Chinese, in laying siege to Macao, would cut them off.

The public buildings of Macao are of no despicable character; the senate-house being a remarkably fine building, the roof of which is supported by pillars, or columns, on some of which is inscribed, both in the Chinese and Portuguese languages, the Emperor of China's grant of Macao, to the crown of Portugal.

The Custom-house, which faces the inner harbour, is a fine extensive building; the internal arrangement being most convenient and adapted for carrying on business on an extensive scale; which was formerly the case, but now this fine building "is all too large," being nearly useless. As Macao, most judiciously, has been made a free port, this measure will, doubtless, benefit the town by causing an increase of trade, and the wealthy inhabitants will, in all probability, be considerably augmented, by an influx of British and American merchants, with their establishments, should they be driven from Hong-Kong, either by the insalubrity of climate, or by injudicious enactments of the local government.

The annoyances formerly experienced at the custom-house of Macao, deterred many from visiting the port, as the officers used to perform their duty in a most offensive manner, insisting upon inspecting, and opening every article, even of lady's apparel; duty was charged upon the most trifling necessary, such as a few ounces of tea, the surplus of sea stores; frequent complaints were also made of various things, which were constantly abstracted from luggage or

goods, and it was too frequently proved, to be but time and labour expended, when redress was sought to be obtained at the hands of the authorities belonging to the Portuguese Government.

Although the public buildings of Macao are handsome, the houses capacious, and the principal thoroughfares and streets wide; yet on all sides, and at every winding, the symptoms of decay and departing prosperity are too visibly apparent; here is a noble mansion unrepaired, there another falling into ruin, grass grows unchecked between the interstices of the pavement, in the most frequented streets, and even on the steps which lead to their churches. Amongst the Portuguese, indolence and inactivity were but too evident, whilst the Chinese were occupied in their several employments and shops, with the persevering industry habitually seen in a Chinaman.

The majority of the lower orders of the Portuguese inhabitants, are natives of Goa, whose European blood has become almost extinct, from the intermarriages of many generations, with the natives, or half-castes of Japan, China, and Malacca; the extreme ugliness of these degenerate representatives of the Portuguese nation, scarcely admits of description; both men and women are generally of low stature, thick-set and broad, with enormously large hands and splay feet; they have coarse, curly, woolly black hair, dingy black skin, large goggle black eyes, eyelids red with ophthalmia, (which seem to blush for the absence of eyelashes, for no visible symptoms of a lash is discernible), low scowling brow, ornamented with a thick bushy eyebrow, flat noses, half the width of their faces, wide

mouth, and enormously thick blubber lips. Hideous as the men are, we fear, we must be ungallant enough to speak the truth, and say, the women are ten times worse, or as a French officer said to us—"Vraiment, elles sont laides à fait peur."

The fair sex, by courtesy, amongst this class, attire their beauteous persons in exceedingly gaudy, coloured, large-patterned cotton dresses; over their heads, and shoulders they throw a Spanish mantilla or scarf, which is also made of highly-glazed cotton, the colours being equally brilliant, with those of the gown, although the pattern is totally dissimilar; the designs and glazing, both of mantilla and gown, remind the looker-on, forcibly, of an old-fashioned English bed-curtain, of at least a century old. These lovely creatures cross and recross their mantillas over their exuberant black busts, which are unsupported in any way, roll about their goggle eyes, and ogle the bystanders; in short, by their gestures and demeanour, try to imitate the airs and graces of the Portuguese beauty, and the caricature is ludicrous in the extreme.

The men of this class dress in the European fashion adopted by all in the East, namely, jackets and trousers.

There are some Portuguese families of high respectability resident at Macao; and the upper classes, as in Portugal, adopt the Parisian style of dress; the personal appearance of many being, as it frequently is in Europe, distinguished for beauty both of form and feature.

Some of the Chinese have intermixed with the beforenamed *mongrels;* and the principal difference observ-

able between these half castes, is in the complexion, the China half caste being more yellow, and less black, than the Portuguese *hybrid*.

Many of the shops and bazaars of Macao belong to the Chinese inhabitants; who frequently are exceedingly wealthy, and avail themselves of the necessities of the Portuguese to lend money at an enormous rate of interest, the title-deeds of houses and land being made over as security; which too frequently become forfeited, as the Crown of Portugal has not more extravagant, or dissolute subjects, than those which inhabit Macao.

Two Chinese joss-houses, and a monastery are situated on the outside of the town; where there are also some highly cultivated nursery-gardens, belonging to Chinamen, who bestow upon these grounds the same care which is visible in all their works, and which is characteristic of their nation.

The great *lion* of *Macao* was a Bird of Paradise, of great beauty, which had lived in confinement for more than ten years; many ornithologists assert that this bird was the only one of this peculiar species, which had lived for any time in captivity. Unfortunately this splendid specimen of nature's exquisite handiworks died at the commencement of 1845; the aviary, which formerly belonged to Mr. Beale, who took great interest in Natural History, is now comparatively neglected, the birds drooping and dying one after the other; by this time, in all probability, the whole of the birds are dead, as last year but few specimens of the feathered tribe were alive.

The most interesting object now to be seen at Macao, is the Cave of Camöens, the author of the Lusiad; Camöens wrote this exquisite poem at Macao, where he had been banished for some political offence, it is asserted by cotemporaneous authors. The cave,* in which folks say the poet wrote the Lusiad, is situated at the summit of a rock, over which is erected a very elegantly tasteful temple, in which is placed a fine bust of Camöens; on the walls are inscribed some of his choicest lines in the original, to which is also added, a Chinese translation: some of these lines are descriptive of the boundless sea now lying beneath: and we were at a loss whether most to admire the truthfulness of the description, or the sublimity of the prospect.

The English burial ground is like all receptacles for the dead in Asia, crowded to repletion with subjects of Great Britain; whose tombs fill the space around with mournful reflections. Oh, gold and fame! how life and health, are sacrificed in the search after each of thee! As we gazed upon the sepul-

* This cave is situated within the pleasure-grounds attached to the residence of a Portuguese gentleman, who was most courteously polite, in conducting us through his beautifully-arranged garden and groves, where flourish in perfection the finest trees, of several rare species. We have seen in print ill natured remarks, accusing this gentleman of ostentation and rudeness, but we must say, that we believe this accusation to be perfectly groundless; for when we extolled his grounds, the taste and care with which they were laid out, and the beautiful prospects seen from the poet's cave, this gentleman appeared disposed to depreciate everything, and to attribute our commendations to good breeding: it is more than probable, that the person who wrote, or dictated, the remarks alluded to, may be the same individual who was handed over to the police for impertinent intrusion, and insults offered to the ladies, of this gentleman's family. The owner of the grounds in which Comöens' Cave is situated is noted throughout Macao, for his politeness and hospitality.

chres, many names familiar to us met our eye; and amongst others we looked upon one which brought back to our mind melancholy recollections of by-gone days; as we recalled the many happy, pleasant, social hours that we had passed together. The monument we allude to is a noble one, befitting the high rank and worth of him to whom it is erected; we allude to Lord John Spencer Churchill, whose memory, owing to his numerous, manly, honest virtues, is enshrined deeply and affectionately in the hearts of all those masonic brethren, who had the gratification and honor of his acquaintance.

At the commencement of this chapter, we alluded to the Roman Catholic processions, which are continually seen in the streets of Macao, and most painful is it to a Protestant to witness, in the midst of a heathen land, this fearful idolatry and mockery of religion, got up by those who bear the name of Christians.

The superstitious procession we now allude to, was in honor of the fête of a Roman Catholic saint, who awaited at a church which bore his name, the visit of a brother saint from a neighbouring church: high mass having been celebrated, and a pompous, lengthy oration delivered in honour of the fêted saint, before a crowded congregation, which consisted of all ranks of the Portuguese inhabitants, with some few Chinese proselytes, the procession formed in the following order:—

First came des enfans de choeur, dressed in very grubby white surplices, chanting lustily, exerting their lungs most energetically, swinging to and fro

lighted incense burners; then followed the priests, in couples, attired in black robes, and these gentry were chanting, as vehemently as the boys; in fact, each, appeared desirous of outbawling the other. Now came forth the saint, borne on the shoulders of four priests; the platform upon which he stood was very gay, being bedizened with a profusion of gaudy-coloured calico flowers, which were encircled with tinsel leaves: a large white bird stood by his side, on which the right hand of the figure seemed to rest for support; whether the bird was intended to represent a stork, crane, ostrich, or swan, we could not ascertain; neither do we believe that the most learned ornithologist, would have been able to determine to what particular species, this feathered biped appertained.

The figure, or idol, was followed by little girls, from three to five years of age, who were most absurdly and ludicrously dressed; more especially when we remember these little animals were intended to represent angels. These minute specimens of humanity were attired in white muslin frocks, worn over an amber-coloured calico under-dress, these articles of apparel being stuck out by hoops, which made the breadth of the little mortals more than double their height; the frocks were exceedingly short, in order to exhibit the magnificence of their shoes and stockings. The bottoms of their dresses were ornamented with calico flowers, and tinsel leaves, to match those which adorned the graven image; on their little legs were scarlet silk stockings with green cloaks, whilst their tiny feet were encased in bright blue satin shoes;

large wings of golden tissue waved from their shoulders; and around their bodies were broad sashes of pink ribbon, with streaming ends reaching to their heels.

Some of their heads were encircled with wreaths of bright-coloured calico flowers, others were decorated with towering plumes of many-coloured ostrich feathers; and last and least of them all, came a little mortal, about three years of age, with a shining, resplendent, brazen helmet on her *wee* head, from the top of which issued a snowy plume which fluttered in the wind, as this tiny sample of human nature, and vanity, tossed her little head to and fro as she strutted on, with conscious pride; and her assumed dignity was ludicrous in the extreme.

The hair of these children was tortured into the tight round curls of an English coachman's bob-wig; and the little creatures seemed delighted at the praises and encomiums, lavished by the bystanders upon their toilettes; evincing great satisfaction at their unaccustomed finery and overloaded heads.

Following these children, were men who were doing penance, dressed as devils and demons; bearing hideous marks on their faces, horns on their heads, and long black serge robes tied round their middles by a thick hempen rope; to their feet were attached chains, which dragged after them on the ground as they walked; their hands were also manacled, and they continually clanked their chains together. These miscalled penitents were continually passing jokes with the bystanders, and friends, who chanced to be near them, seeming highly amused at their own grotesque appearance and absurd characters represented by them;

the rear of the procession was brought up by a vast concourse of spectators.

We felt grieved and horror-stricken at this terrible mockery of religion; this awful mummery, performed in the name of Christianity before the eyes of the assembled heathen; as it bore far too close a resemblance to the visit paid by one heathen deity to the temple of another.

What must be the estimate of Christianity, in the minds of the Chinese, who continually witness such scenes as the one described; they may well inquire in what consists the distinctive mark of difference, apparent in the ceremonies ordered, by pagan, and papal idolaters?

CHAPTER VIII.

Amoy—Fortifications—Grandiloquence of the Chinese—Taking of Amoy—Town—Arsenal—Trade of Amoy—Opium traffic—Joss-houses at White Stag Hill—Roman Catholic village—First traders of Amoy—Koo-lung-soo—Sickness of troops—Burial-ground—Old tombstones—Extraordinary rocks—Traditions—Mandarin's house and grounds—Barbarian ghosts.

HEE-MUN, or Amoy, is an Island in the Province of Foo-keen, and the city is of a third class, situate in Lat. 24° 33′ Nor., Lon. 118° 6′ East, and has a remarkably fine harbour and bay, capable of affording safe anchorage to one hundred sail, the entrance to which is through a narrow passage, fortified on either side. The population of Amoy exceeds 200,000, the greater portion of whom are occupied in the coasting trade, and like the inhabitants of all sea-ports in China, are a turbulent race, which the mandarins have great difficulty to keep in order. The city of Amoy is about eight miles in circumference, including the outer town or city, and north-eastern environs; the outer town is separated from the city by a chain of rocks, "with a paved pass to a covered gateway, on the summit, and is skirted by the outer harbour;" whilst the city is bounded by the inner harbour. Rugged hills rather more than five hundred feet in height skirt the city,

and the dwellings, and warehouses of the inhabitants are built in the valley.

Amoy is well fortified, as the citadel, which is more than a mile in circumference commands the inner town, and is surrounded by a turreted wall, which varies in height from eighteen to thirty-three feet; there is also an inner rampart, which extends the whole of the way round the town. When our troops took Amoy, they found in the citadel large granaries well filled, arsenals which contained warlike weapons of all *outlandish* descriptions, such as gingalls, spears, in the form of a crescent, with bamboo handles ten feet long, huge matchlocks, wall pieces, bows and arrows, two handed swords, bamboo shields, at least seven feet in circumference, with military stores of all kinds. The powder magazines were also found to be replete with combustibles, and materials for making them; whilst in the foundry were found guns in various stages, and the moulds for casting them: a very great quantity of timber and naval stores were discovered, with several war-junks, not yet completed, on their stocks; but a two decker, carrying thirty guns was fully equipped and ready for sea.

The following anecdote, connected with Amoy, will illustrate the absurd *grandiloquence* adopted by the Chinese on all occasions; when the *Wellesley* man-of-war entered the inner harbour of Amoy, a mandarin boat, manned by twenty rowers, with silken streamers flying, stern decorated with lanterns, and voluminous flag, on which a fiery dragon was depicted in the act of devouring some nondescript, but whether biped or quadruped deponent saith not, put off from shore,

showing a white flag of truce. The mandarin stated, that he had been sent by the first mandarin to place in the hands of the commanding officer a "chop;" the purport of which was, a demand, on the part of the first mandarin, to know what our ships wanted in the harbour of Amoy, and "ordering the Hung-Maou, or red-bristled barbarians to make sail for the outer waters with all despatch, ere the celestial wrath should be kindled against us, and before the guns from the batteries should vomit forth their death-dealing fire, which would exterminate us, and our *posterity to the fifth generation.*" The rejoinder was a summons from us red-bristled barbarians to require the surrender of Amoy, to Her Britannic Majesty's forces; and as Fo-kee would not surrender, the red-bristled barbarians vomited forth the death-dealing fire of *their* guns, and in less than eighteen hours from the time our ships entered the harbour of Amoy, our troops were in possession of the city, "where their magazines were blown up, and their arsenals with their contents utterly destroyed; their best war-junks and dockyards were burned; upwards of five hundred guns were rendered unserviceable, and their fortifications experienced much the same fate."*

Although war may be a political expedient necessary for the well-doing of states, we cannot view the disastrous effects produced by it upon individuals, without shuddering; the outrages committed by our troops, both British and Indian, and the massacre attendant upon the taking of Amoy, are terrible to contemplate retrospectively—the more especially when the last war

* McPherson's China, page 209.

was, in plain English, *The Opium War.* The pride of the Chinese received a great and severe blow, when Amoy was captured, as it was considered impregnable by the Chinese, from the strength, and magnitude of the sea batteries, and citadel. The following graphic description by McPherson, who was with the expedition, is valuable from being the account of an eye-witness before the sea batteries and fortifications were demolished by us:—

"Sir Hugh Gough proceeded to reconnoitre the defences in the *Phlegethon.* These appeared to be of vast extent and strength: every spot from whence guns could bear upon the harbour was occupied, and strongly armed. From the point of entrance into the inner harbour, the great sea lines of defence extended in one continued battery of granite upwards of a mile. This battery was faced with turf and mud several feet in thickness, so that at a distance no appearance of a fortification could be traced. The embrasures were roofed, and the slabs thickly covered with turf, so as to protect the men while working their guns. For four hours did the ships pepper at these enormous batteries, without a moment's cessation. It never for a moment appeared to slacken. The *Blenheim* and *Wellesley* alone each fired upwards of *twelve thousand rounds,* and yet the works were as perfect when they left off as when they began. From twenty to thirty people were all that were killed by this enormous expenditure of powder and shot."*

As soon as our troops landed commenced the terrible slaughter, "killing more men in ten minutes than

* McPherson's China, page 208.

the ships of war did the whole day;" some military mandarins cutting their throats or drowning themselves, in presence of our troops, to avoid the disgrace of being made prisoners of war. Gladly do we turn from this scene of bloodshed and devastation to the statements connected with peace and commerce; depraved must be the mind which can dwell with satisfaction upon the concomitant misery of battle.

The Tau-tai, or Intendant, is the chief mandarin, and has under his jurisdiction three cities; but, as Amoy is the principal one, his residence is there, occasionally visiting the others, as necessity or inclination dictates. His salary is about 1,400*l.* per annum, but the perquisites arising from the office more than treble that sum. The authority who ranks after the Tau-tai, is the Hai-fong, or magistrate, under whose control the police are placed; and his salary depends solely on fees, or rather *bribes;* and so lucrative is the post considered, that it is invariably *bought*, the highest bidder obtaining the appointment, and as much as 15,000 dollars has been paid for it. The Hai-kean, or superintendent of customs, ranks next, and as the post is an honorary one (the work being done by subordinates who remain permanently in office), the Hai-kean, or military mandarin, for usually an old soldier is appointed, is removed every six months. The military, consisting of five thousand men, are under the command of the Cham-foo, or Colonel, whose pay is 120 dollars per mensem. The naval force of Amoy is under the control of an admiral, or mandarin of the first rank, namely, the Red Button, who has usually five-and-twenty junks under his command,

which mount from six to twenty guns each. This post is no sinecure, and leaves little leisure for repose, for both life and limb are continually perilled, the war-junks being constantly in pursuit of, or engaged with, the numberless pirates which infest these seas: the residence of this mandarin is a capacious and handsome structure within the city; so commodious is this building, that when our troops took Amoy the whole staff and 18th regiment were quartered in it, without being crowded.

A house-tax is levied upon the inhabitants of Amoy, and their houses are classified for the purpose; the first class pays two dollars and a half per annum, the second one and a half, and the third one dollar. These are gathered by the Tee-poo, or head man of each district, the city being divided into eighteen, and by him is handed over to the Hai-fong; but the several local authorities derive a large revenue by extortion, or bribes, to allow *opium* and gambling-houses to carry on their sinful trades, and by the granting of licenses to junks to trade abroad.

The trade carried on at Amoy is very considerable, both in imports and exports:—rice, camphor, and sugar are imported from Formosa in considerable quantities;—alum from Foo-chow-foo;—cotton and silk, both raw and manufactured, from Shang-hai;—pulse, oil-cake, a coarse calico of native manufacture, and grains of all kinds, come from the more northern parts. The foreign imports comprise Bombay and Bengal cotton, English cotton, and printed goods of every description, betel-nut, areka-nut, lead, steel, iron, liquid indigo, rice, pepper, shark's fins, bèche-de-mér,

grains, buffalo and deer horns. The native exports consist of Formosa sugar, which is brought from thence and carefully repacked in large tubs; alum, camphor, sugar-candy, earthenware, umbrellas, tinsel paper, joss-sticks, and a variety of other articles used by the natives of Foo-chow-foo, Ting-hae, Keang-min, and various towns in Manchow Tartary, where the vessels take in peas and drugs; no less than forty large junks annually frequent Bankah, the capital of Siam. The junks which go to Borneo, Batavia, and the Soo-loo Islands, are of the largest class. Many of these vessels annually stop at Singapore to procure opium, and British manufactures.*

The district in which this flourishing town is situated, is the most barren in all China, with the exception of Hong-Kong. In spite of these disadvantages, no spot in the empire, numbers so many wealthy and enterprising merchants as Amoy; from whence they have spread themselves all along the coast of China, and have established commercial houses in many parts of the Eastern Archipelago.

The junks of Amoy have this peculiarity, namely, being painted a bright green colour at the bow; the inhabitants call their vessels *green heads*, to distinguish them from the Canton junks, which being painted a brilliant red, are termed *red heads*.

The contraband trade carried on at Amoy in opium, *China's curse*, is very considerable, balls of it being sold publicly, in the shops; we have been informed that the mandarins received each one mace, or about fourpence three farthings (as a bribe to close their

* Mr. Lindsay's Report, pages 13, 14.

eyes) for every ball of opium they allowed to enter Amoy. To the disgrace of our Government be it said, that although the clippers were ordered out of the harbour of Amoy, they are permitted to ride at anchor outside the bay; and boats devoted wholly to carrying the poisonous drug, ply openly for hire.

Amoy may prove a port of considerable importance to the British merchant, who will confine his dealings in trade to honest lawful traffic, as it is distant but sixteen days' journey from the principal Congou tea district; and as the natives of Amoy are an enterprising, speculative race, a thriving trade might be carried on. Every description of silver coin passes current in Amoy, *by weight*, Spanish dollars, Mexican ditto, Indian rupees, Dutch guilders, English shillings and sixpences, are taken by the natives with equal avidity. Gold the Chinese do not estimate as a circulating medium, and those parties who wish to pay for merchandise in doubloons or sovereigns, lose by the low rate given for these coins by the Chinese: nevertheless, gold is occasionally used in China as a circulating medium, as ingots, or bars of gold, of a very pure description, weighing several ounces, are given by the natives of Amoy for goods purchased of our traders.

The morals of the people of Amoy are most depraved, murder and robbery are constantly occurring, and being a quarrelsome people, frequent disputes arise which end in bloodshed. Slavery, or rather selling girls for the *purposes* of prostitution, is carried on to a great extent; the ordinary price demanded for a healthy girl from twelve to fourteen years of age,

varies from fifty to one hundred and fifty dollars. All writers agree in stating that in no part of China is infanticide carried to so great an extent as it is at Amoy: but be it remembered, it is only female infants that are murdered, as boys can perpetuate the father's name, and are regarded as an honour to their parents, whilst girls are considered a burden. When Amoy was taken, numberless bodies of female infants were found in a stagnant pond, overgrown with weeds; yet in Amoy a well-built foundling house for the reception of children, was supported by the Emperor. The most complicated system of morality or benevolence is of little avail, when unaccompanied by true religion; to prove this, we remind our readers of the temples in the beggars' square at Canton, with starving mendicants prostrated by disease dying at their portals: now we see a foundling house on one spot, a stagnant green pond, filled with the bodies of murdered female children, on the other; is this in accordance with the precepts of benevolence inculcated by the Buddhist priest, or Confucius, the philosopher? We read in Smith, page 489, "Female infanticide openly confessed and divested of disgrace by its frequency; the scarcity of females leading as a consequence to a variety of crimes habitually staining the domestic hearth; the alarming extent of opium indulgence, destroying the productiveness, and natural resources of the people; the universal practice of lying, and suspicions of dishonesty between man and man,—the unblushing lewdness of young and old,—the full unchecked torrent of human depravity, prove the existence of a kind and a degree of moral degradation among the people, of which an excessive statement can scarcely be made, and of which an adequate conception can rarely be formed. Such is the moral and social condition of a population among whom the banner of the Gospel has at length been unfurled, and to whom its life-giving truths are now in humble faith proclaimed."

The heathen temples or joss-houses at Amoy are curious and handsome structures, more especially about a mile from the city, upon White Stag Hill; several of these heathen places of worship are built on a most picturesque spot, at the summit of rocks, and appear to be overhanging the city; groves of banyan trees surround the temples, under whose luxuriant umbrageous foliage the priests idle away the greater part of the day. On the walls of these joss-houses various moral inscriptions are to be found —such as "Live well and die happy."—"An undutiful son disgraces himself."—"All must shun a disobedient child."—"The chief aim of life should be the practice of virtue."—"If man would supplicate devoutly the ruler of Heaven, then will ensue long life, riches, dutiful sons, and happiness." One joss-house at the foot of the hills on the south beach, and near the fortifications, was exposed to the fire of our men-of-war during the storming of Amoy, the shot perforating the walls, causing much damage; an old priest related the terrors he and his comrades experienced, when a cannon-ball dashed through the wall, killing priests and demolishing idols; but that as soon as *he*, the cannon-ball, found out the sanctity of the building he was damaging—and became aware

that number one Joss or Buddh, was in this temple—he, Mr. Cannon-ball, rolled harmlessly to the feet of the idol, remaining motionless, as if imploring pardon for the mischief committed; the superstitious old man shows this cannon-ball as a corroborative of the truth of his *story*, literally. The temple of Kwan-te, or the god of war, is in the outer city; this idol has a piece of glass placed upon the abdomen, intended as a representation of the immortal soul; on either side of Kwan-te are two monstrous idols, whose hideous visages are most unpleasant to look upon, these idols are considered as servitors or *henchmen* of the blood-thirsty god Kwan-te. Close by is another joss-house dedicated to Buddh's mother who is represented as having eighteen hands, consequently the idol has this number springing in various directions from the upper part of her person: the female idols, which are considered as attendants upon Buddh's mother are placed near the many-handed image, bedizened in tinsel and tawdry finery. Another temple was consecrated to the first disciples of Buddh, eighteen in number, and this temple was considered of peculiar sanctity, as the priests protested, that all who made a liberal offering to this temple had their dearest wishes fulfilled in this world. The cunning dogs; they understood human nature thoroughly, consequently promised a speedy return for the capital invested.

In a village about forty-three miles from Amoy, the population (which is about five hundred) profess Christianity, a Spanish Roman Catholic priest, resides among them, performing openly the religious

ordinances of the Romish Church. Monsieur Le Grène, the French ambassador, and suite visited this village and afterwards said "That his heart was kindled with the fire of religious enthusiasm, as he beheld the joyous spectacle of the inhabitants coming forth with crosses and medals hanging on their bosoms." As a chapel was being built at that period, Monsieur Le Grène contributed a large sum of money towards defraying the expense; the chapel was to cost two thousand dollars in building, to be composed of brick, and to be one hundred feet long and forty-eight wide. The mandarins of the district knew of the priest residing among the Chinese, and did not attempt to interfere with him or his pursuits, and it is rather a singular fact that Roman Catholics are very numerous in the neighbouring mainland of Amoy; this can only be accounted for, by the supposition that the Jesuit missionaries visited this neighbourhood at an early period.

In 1676 a vessel was sent from Great Britain to Amoy, with instructions to establish a factory there, and open a trade; the chieftain Koxinga gave his consent, and trade commenced, which was soon obliged to be relinquished owing to the civil wars which raged in China. In 1680 the Tartars compelled the Chinese to quit Amoy, and with a wanton spirit of destruction set fire to the factory. During 1684 the Tartar military mandarin, granted permission for the rebuilding of the factory; but in the succeeding year, the gentlemen who acted for the Honourable East India Company, stated officially in their report to the directors, "That hav-

ing had five months' experience of the nature and quality of these people, they could characterize them no otherwise than as *devils* in men's shapes, and to remain exposed to the rapaciousness of the avaricious governors was considered as more detrimental than the trade would be beneficial."—*Milburn's Oriental Commerce*, published in London A. D. 1818. Notwithstanding this remonstrance, the factory remained at Amoy, and trade was carried on until the imperial edict was issued, which ordered the Company's agents to withdraw, as all foreign trade was in future to be confined to Canton. This edict was obeyed, and the port was closed against us, until the treaty after the last war stipulated that it should be thrown open.

The town of Amoy is filthily dirty, and the thoroughfares, or streets, are very narrow, the houses being generally of a mean class, which is accounted for by the wealthy inhabitants residing on the mainland, in or near the cities of Chang-chew, and Chwan-chew, which are more healthy than Amoy, and where the luxurious and sensual can obtain all the enjoyments which money can procure, or vitiated appetites desire; consequently, Amoy is only inhabited by such individuals of wealth or station, as those local authorities who are compelled to live within the city walls, and by the money-seeking, trading community of an inferior grade.

Koo-lung-soo is an island opposite to Amoy, and commands the entrance to the harbour; for this reason, it was taken possession of by our troops at the commencement of the war, and retained by us until 1845; when the island was given up, in accordance

with the articles of the treaty. Our troops suffered severely during the period we occupied Koo-lung-soo, the sickness which prevailed was terrible, and death thinned their ranks rapidly; we believe that Koo-lung-soo is second only to Hong-Kong in insalubrity, the geological structure of both islands being of a similar character; but Koo-lung-soo has this great advantage over Hong-Kong, namely, that good pure water can be obtained a few feet below the surface of the earth. The eastern and north-eastern parts of the island are considered the most unhealthy at all periods; but especially so during the prevalence of the south-west monsoon, when fever and dysentery rage to a fearful extent. A terrible record is left of the insalubrity of Koo-lung-soo, in the crowded burial-place situated on the eastern side of the island, close by the landing-place; here may be seen a stone erected by a brother officer to the memory of his friend, possibly a few short weeks after this act of friendship, his own body was borne to his last resting-place on earth, on the shoulders of his men; whilst some surviving brother in arms performed the same sad office which the last departed victim had recently done for his friend, by placing a tablet to his memory over his grave. Then we gaze on the long narrow mound, underneath which moulder the remains of soldiers: it is not one, or one hundred, but numberless are the graves of all ranks and ages, who crowd the burial-place of Koo-lung-soo. Alas! what benefit can, or will Great Britain reap from her intercourse with China, commensurate with the awful sacrifice of human life, occasioned by the insalubrity of the climate of China! We enable the

Chinese to work their own destruction, both of soul and body, by trading in opium; and punishment appears to follow in our path, proportionate to the magnitude of our offence. On this island may be seen tombstones with English names inscribed upon them, bearing dates in the years 1698 and 1700, whilst a monument to a Roman Catholic bishop, and a tablet to the memory of a Spaniard, are found in another part of Koo-lung-soo; for more than a century and a half have these sad memorials stood, undefaced by the Chinese, who invariably evince great veneration for the memory of the dead: the inscriptions were nearly obliterated by the hand of time, when a countryman of our own took chisel in hand to restore the characters, enacting the part of Old Mortality, which was the nickname bestowed upon him by his comrades.

The island of Koo-lung-soo is of an irregular form, and is about one mile and three quarters long, and nearly the same width, it abounds in scenery of a peculiar and picturesque description; rugged rocks of bold and fantastic forms overhang the various valleys and glens, where the rose, olea, and chrysanthemum blossom, whilst in the crevices of the rocks grow a most beautiful little creeper, the flower of which is remarkable for beauty, form, and colour. The most extraordinary phenomena at Koo-lung-soo, are the huge masses of granite, which rest on the tops of the hills, and are objects of peculiar interest to the lovers of nature's wonders: there is one mass of these rocks especially, which attracts and arrests attention, and would almost induce the belief that some mighty arm had uplifted the ponderous rock to the summit of

the hill, and left it there, as a monument to record to after ages the giant's power. An enormous rock of an extraordinary form stands near the entrance of the harbour, to which the following tradition is attached, "That when that rock began to decay, the island should be taken by an enemy from the far west; that when the rock falls, the people of China shall become slaves." The rock began to decay before we took Amoy and Koo-lung-soo, and the natives have propped it up with masonry: so far the tradition has proved correct, but time alone can verify the remaining portion.

The island contains but two villages, one of these is opposite to Amoy, the other lies on the northern part of it; the hill-sides are cultivated, being laid out in gardens and paddy grounds, agriculture being carried up as high as possible, until some chasm, or rocky fragment, renders the attempt to proceed impracticable. Enormous pieces of rock, of a pointed form, seem to tremble from the action of the atmosphere, as they rest on the hills; groves of banyan trees are dispersed all over this picturesque spot, and along the level part of the beach, paddy and wheat are cultivated. Towards the centre of the island the ground rises gradually, excepting in spots, where rocks in a conical form raise their majestically fantastic peaks towards the azure sky.

From the elevation at the extreme southern point, a most beautiful view can be obtained of the outer harbour and six islands, with the boundless blue ocean beyond. The house of the principal mandarin is situate in the environs of the town on the side of a rocky:

hill; this officer is, or rather was, peculiarly civil to the English, inviting them to his house, but we regret to add this man was a confirmed *opium* smoker, and addicted to all the vices which disgrace the devotees of this poison. The garden is situate at the back of the house, and is tastefully laid out; magnificent old banyan trees overshadowing the walks, forming a most agreeable and refreshing shelter from the sun's burning rays, whilst gay-coloured flowers of various hues are arranged fantastically in beds, representing grotesque monsters; rugged masses of rock, over which creepers are trained, form cool grottos and retreats; whilst from beneath a grey time-worn rock at the hill's side, gushes forth a stream of delicious, sparkling, pellucid water; more precious than silver or gold, oil or wine, is a stream of pure water in an eastern clime, whereat the weary can slake their thirst, or bathe their burning temples.

As soon as our troops quitted Koo-lung-soo, the inhabitants commenced pulling down and destroying every building which they had occupied; barracks, dwelling-houses, flag-staffs, and forts, were all demolished; doors being wrenched off their hinges, and Venetian blinds were burnt in a wanton spirit of destruction. All the roads which we had constructed were destroyed; and daily, their deities were supplicated to take Koo-lung-soo again under their protection. Idols of peculiar sanctity were brought over from Amoy, and placed in a temporary building, or shed, the priests invoking their aid and assistance, in staying the mortality and sickness which prevailed at Koo-lung-soo, and which the natives asserted was

solely caused by the barbarians having resided on the island, the gods having taken this method of evincing their displeasure; the priests affirmed that the spirits of the red-bristled barbarians were seen, after midnight, performing mystic gambols on the hills, "talking English most fearfully, and uttering loud cries of agony;" and that these barbarian ghosts never could be appeased without the aid of their gods; therefore the priests levied contributions upon the inhabitants, under the pretence that their idols must have offerings made, to induce them again to take a place which had been so defiled, under their protection.

CHAPTER IX.

Chinese cooks—Gastronomes—Mode of sending an invitation for a grand feast or entertainment—Reception of a guest—Code of etiquette—Tea—The arrangement and accessories of the dinner-table—Courses—Birds'-nest soup—How made—Edibles of various kinds—Theatrical entertainment—Pyrotechnic display—*Cumshaws*, or presents.

CHINESE feasts have ofttimes been described by many, but we believe that little justice has been done to them; it is true, that their mode of cookery, and the arrangement of their dishes, do not correspond with our ideas of nicety and good living, but neither does the European mode of living agree with the Asiatic idea of comfort or luxury; the style of eating, and preparing food, must be national, varying according to custom, taste, and climate. We all speak and write of the luxurious habits, and delicious cookery of the ancient Romans, but we opine, that were the present generation to see a dinner-table spread, and the viands prepared, according to the customs in vogue during the palmy days of Rome, both the arrangement of the dinner-table, and the preparation of the food, would be dissonant to our habits, and uncongenial to our tastes. Although the food is placed by the Chinese in bowls, instead of dishes, as with us, yet the table is spread and arranged with a due and proper regard to

order and elegance, and the upper classes of the Chinese live in a most expensive and luxurious manner, paying very high wages for good cooks.

These *artistes de cuisine* are great men in their way, having pupils and assistants to aid them in the performance of their duties, and to benefit by their instruction, the former paying handsomely for initiation into the culinary art. Some of the first-rate cooks are as celebrated for their *chef d'œuvres* as Ude was in his day, and, in a well-regulated establishment, are considered as important functionaries as *monsieur le chef* was at the *Rocher de l'Cacole* when Paris, was Paris, under the *ancien régime*, before it was the resting-place of the mighty unwashed mob.

A Chinese gastronome and *bon vivant* is as celebrated for good feeds, among his countrymen, as any gourmand or *gourmét* of Paris or London is, among his own; and invitations to a good feed or dinner are as eagerly sought, and as readily accepted. A repast at the house of a wealthy Chinese who has a first-rate cook is by no means to be despised, or thought of with contempt; therefore we will give the description of a feast at which we had the good luck to assist—as our host was renowned for his good taste, good cook, and good arrangements—and the impression produced on our mind and palate by the same; but as we *must begin at the beginning*, some few particulars must be premised.

Invitations, and the mode of sending them, vary according to the rank of the guest, or the respect intended to be paid to him; by the comparative value of the material on which the invite is written, being

either inscribed on paper, silk, gold or silver tinsel; and by the length, is to be measured the respect intended to be paid, and accorded to the guest. This missive is borne by one, or more servants, where great respect and ceremony is paid and observed—the domestics invariably expecting and receiving a *douceur*.

The document containing the invitation sets forth all the official posts and dignities held by, and appertaining unto, the individual invited, and is compressed into narrow folds; the Chinese style of writing being in columns, which correspond with the folds, the paper or silk being turned over, as read, from right to left. Upon whatever material the invitation is written, it is always enclosed in a silken wrapper or cover, tied round with cord of the same material.

The Chinese code of etiquette is most punctilious, and would outvie the usages of the most ceremonious court of Europe (which we believe to be Mecklenburg-Schwerin), the politeness of a well-bred Chinaman being overpowering and irksome in the extreme. The moment a guest alights from his sedan chair, the host steps forth into the verandah to salute the visitor; this is done by complimentary speeches, bowing the head, until the chin rests upon the chest, bending the body and knees, joining the hands in front of the person, and with them knocking the chest: when the master of the house intends to honour a guest most especially, he takes the visitor's hands between his own, gently tapping, or striking them against his breast, this being the Chinese mode of shaking hands. Now follows a civil contest, as to precedence, neither

party choosing to enter the dwelling before the other. After various and divers bowings, bendings, knockings, and genuflexions, this point is ceded by host and guest entering the house together.

Upon entering the reception room, another ceremony ensues equally protracted and irksome; the point now to be determined is, where each shall sit, and who shall be seated first, as the code of polite etiquette extends to a decision on the size of a chair, by which invariably the rank or importance of a guest is known.

The host now waves his hand to a large arm-chair, requesting the honoured guest to be seated, attempting to take a small chair without arms, for himself; good breeding compels the guest in his turn to refuse this compliment, and after a wearying contest of politeness, the dispute is amicably adjusted to the satisfaction of the belligerents, either by both parties sitting down simultaneously, on the same couch or on two chairs of equal dimensions, and similar forms. The fatigue of all this overstrained courtesy may easily be conceived, as the same routine is observed with each visitor, as it would be considered bad taste to ask a guest to meet his inferior in station; therefore *equals* are only invited to a feast or ceremonious entertainment. As soon as the whole of the guests are assembled tea * is handed round in small covered cups, which are placed on silver stands, shaped like a boat, and are beautifully chased, or ornamented with filagree work. The cups, on the occasion now referred to, were of that antique porcelain which is valued most exceedingly for its rarity;

* The mode of preparing tea in China is fully described in the chapter devoted to that topic.

this china is as thin as tissue paper, of a pure white, perfectly transparent, and ornamented with figures, the delicate tracery and painting being only perceptible when the vessel is filled with liquid.*

After the tea had been imbibed, and a little talk indulged in, a tribe of servants, clad in long white grass cloth robes, entered the room, drawing back the silken curtains of the doorway leading into the eating room; the host then arose, begging the guests to enter the room, where a humble repast had been prepared, which he hoped they would deign to partake of. Now began another battle; not a guest would budge from the room until the host preceded them; this he would not hear of, so the contest was decided by the host being placed between two of the invited, the remaining three preceding them into the apartment where the repast was prepared. We found the table laid out for six persons, and nothing could have been in better taste, or more elegantly arranged, than this festive board of a mandarin of the Celestial Empire; chairs of equal size and form were placed round the table, and the whole party acknowledged their equality by taking their seats at the same moment: the table was of a circular shape, and on it was spread a silken cover, the edges being bordered with an embroidery of gold and silver; porcelain jars, of exquisite form and brilliant colors, were filled with the choicest flowers of the orange, citron, lemon, camellia japonica, and China aster; these flowers being so disposed in the jars as to form various patterns.

Interspersed between these ornaments, were repre-

* See chapter on porcelain for description.

sentations of animals, the frame-work made of split bamboo, and covered with tube-roses, jessamine, and other small flowers, so as completely to conceal the frame; the eye was gratified with these unique table decorations, whilst the nostrils were regaled with the delicious perfume of the many odoriferous blossoms. Various descriptions of dried spices, preserved fruit, and sweetmeats, were tastefully arranged in carved ivory and tortoiseshell baskets, whilst pine apples, pumbelows, guavas, mandarin oranges, leichees, and bananas, were placed in bowls and saucers, about the table with due regard to effect; it would be impossible to describe the exquisite appearance of this dinner-table, loaded with the most exquisite flowers, and the luscious fruits of China, the variety and arrangement of the colors, producing a pleasingly novel effect upon a European.

All the viands are cut into small square pieces, and served up in a rich gravy, the food being placed in bowls, instead of dishes, but these bowls are arranged on the dinner-table with due attention to order and effect, the largest being placed in the centre; the surrounding bowls corresponding with each other accurately in size, pattern, and shape. The sauces, such as oil, soy, vinegar, and capers, were placed in small bowls which stood upon silver trays, very finely embossed; sam-shoo,* both hot and cold, and the native wine of China (which resembles in flavour weak and acid Madeira), were put into highly chased silver pots, of a slender upright form, with handles and spouts, which were dispersed about the table at equal distances. Before each per-

* Sam-shoo is a spirituous liquor which is extracted from rice.

son was placed a small embossed silver cup, about two inches high, to drink the sam-shoo and wine from, and by the side of each of these elegantly minute tankards, was an embroidered silken case, containing a knife and chop-sticks; the latter were of ivory, but the handles of the knives were richly carved, and composed either of jaed-stone, ivory, sandal wood, or chased silver.* The first course was served up on antique white porcelain; a smaller bowl containing boiled rice, and an empty bowl, being placed before each guest to eat his food from; this course consisted of salted and highly seasoned meats, of various descriptions, pounded shrimps, and other fish, moulded into the shapes of various animals, there was a stew of sharks'-fins and bèche de mér, and a kind of soup, which we mistook for turtle, but afterwards learned that it was made from the fresh water tortoise; the Chinese eat rice with these rich condiments as we do bread and vegetables, and which in a slight degree corrects the lusciousness of the food. The natives of China have an immense liking for all gelatinous substances, and rich sauces, and although the meats are always floating in rich gravies, a Chinese *bon vivant* invariably adds oil, frequently soy, vinegar, or capers.

It has often been asserted that earth-worms are to be found at the tables of the luxurious; this statement we believe to be incorrect, but we saw on this occasion what might easily be mistaken for the creeping things, namely, the grubs which are found at the root of the

* Although chop-sticks and knives are occasionally provided for the guests, it is customary for all ranks in China, to have a case containing these articles, attached to their girdle.

sugar-cane, and which are considered a delicious morsel by the Chinese epicure. The food, as before stated, was cut into small square pieces before coming to table, and a portion having been put into each guest's bowl, was eaten up with the chop-sticks; the knife being only used to divide the meat, when a piece is too large to enter the mouth conveniently: some folks experience great difficulty in using the chop-sticks, but we must confess that we found none, but used them as if we had been a Chinaman, "to the manner born and bred." After each dish a small quantity of warm sam-shoo was taken, and occasionally the wine was imbibed. We must not omit to mention, that the Chinese custom of taking wine is synonymous with the European; the host rises from his chair, challenges a guest, who in his turn rises also, accepts the challenge, the parties bow lowly and empty the cups, reversing them, and tapping with them on the thumb nail, to show they have been completely emptied.

The next course was served up on colored porcelain, and consisted of variously dressed poultry of every description, cut into small pieces, in the forms of animals and birds: with this course appeared the celebrated birds'-nest soup, which is made from the gelatinous lining of the swallows' nest, and tastes like unflavored calves' feet jelly, until the various sauces which are used, are added, when the soup becomes exceedingly piquant and palatable. The succeeding course was served up on white porcelain, with a green dragon portrayed on the milky ground; these beasts had but four claws, as dragons having five claws are

only allowed to be used by the Emperor. This course consisted principally of water-fowl, among which was the mandarin duck, fattened to an enormous extent, salted, dried, and smoked; it is then cut into small pieces, stewed in a rich gravy, and esteemed a great delicacy by the Chinese; to our taste, although most luscious, this dish is pleasant, the flavor resembling a fine highly-smoked Westphalia ham; the rice bird was also on table, which is one delicate delicious morsel of fat, of a *gamey* flavor.

The vegetables are dressed with a quantity of oil and soy, or stewed in gravy, and but few are used by the wealthy; the water chestnut, (which is the bulb of a rush indigenous to China) the stem of the water lily, the root of the arrow-wort and the sweet potato or yam, are in vogue among the wealthy; but the Chinese mode of preparing these articles of nutriment, renders them most unpalatable to Europeans, and we did not venture upon any at this feast. Next followed a course of pastry and sweetmeats, all being placed in bowls; the contents of these basins were formed into the shapes of animals, birds, beasts, fishes, and flowers, colored to represent nature in a very correct manner; the interior of these nice creatures were filled to repletion, with sweetmeats; and although the idea is not a nice or delicate one, the internals of these pastry animals, were very pleasant and delicious. This course was succeeded by others, the numbers and varieties of which, would only weary in description; and we believe that we have given a full, true, and particular account of all that is necessary to be known, as each course is served

in the same manner as the preceding one, the contents of the bowls varying each time the table is replenished. At a feast of ceremony such as we have been describing, it is usual for the guests to continue the masticatory process for four or five hours.

The greatest mark of attention on the part of a host is to press his friends continually to eat more, sometimes morsels out of the bowl, from which he is eating, are transferred to that of the guest, at other times, tit bits are put direct into the favored one's mouth, with the chop-sticks. Small quantities of sam-shoo are constantly taken, which is most requisite after partaking of this rich food, as digestion is assisted by the warm spirit; the sam-shoo, which is old, and of the best description is not at all unpleasant—rather the reverse; but the wine is the most abominably filthy, wretched, compound that can be conceived. As we have shewn, the Chinese style of living and cooking is luxurious and luscious, but those whose digestive organs are good, and have an attachment to rich cookery, and high living, would enjoy the Chinese *cuisine*.

The only circumstance, inconsistent with our notions of good breeding, to be witnessed at a Chinese dinner table, is that during and after the meal, eructations are heard around, to a disgusting extent; this practice is indulged in, for the purpose of evincing how good the food is, and how fully the guests have satisfied the cravings of hunger; for according to Chinese ideas, a stigma would be cast upon the host and entertainment were these unmusical sounds omitted.

As soon as the lengthy repast was over, tea was handed round as before, the host ushering his visitors to the theatre to witness dramatic representations, and pyrtechnic display. The costumes of the actors were rich, (being that of the ancient Chinese, which is invariably used upon the stage, although it differs little from that of the present day) both for the male and female characters; the latter being performed by youths, as women rarely, if ever appear on the stage.

Each character, upon coming on the stage, advanced to the front of it, and informed the audience whom he represented, and what he was about to perform. A singer dressed in female attire excited much applause, by uttering to our ears, most inharmonious and unmusical sounds whilst twanging an abominable accompaniment on a three-stringed instrument, resembling a guitar. A buffoon caused much laughter and merriment by his clever repartee and witty speeches; a distressed damsel appealed to the softer feelings, whilst a tyrannical father excited the bitterer portion of our nature. Processions of soldiers appeared continually on the stage, apparently to us, for the express purpose of walking off again; as these gentry were perpetually walking across the stage making their exit on one side, to reappear at the other.

We could not enter fully into the various smart things that were uttered by the respective characters, but conclude they must have been most excellent, from the evident delight of the numerous friends, that had been invited to witness the performances; and from the shrill laughter and applause, heard from the lattice above, where the ladies of the family were seated unseen, to behold the representation.*

The Chinese are proficients in the pyrotechnic art, and the fireworks which were exhibited at the end of this entertainment were chef d'œuvre of skill—the four elements having been called into requisition to furnish animals, birds, fishes, and reptiles, both real and imaginary; from whose bodies issued streams of flame. Fire dragons ascended into the air, and were metamorphised into fire-vomiting lions; a huge bird of some unknown species, fluttered in the air in a sheet of flame, presently a huge serpent crawled from out of the beak of the bird, and was lost to view in many tinted flames; one large lantern ascended, in a mass of fire, from which smaller lanterns issued, which in their turn sent forth various and innumerable forms. On the back of an enormous fish was seated a portly mandarin, from whose aldermanic corporation burst forth streams of fire, which appeared to cause intense delight, and excite the greatest merriment amongst the spectators. The last firework was by far the most beautiful and perfect, being completely artistic in its details; this represented a mandarin's house with the whole of the adjacent buildings belonging to the residence, the roofs being ornamented with bells and figures; this burned for some short time, and then changed into a mandarin seated in his sedan-chair, with the usual train of attendants, bearing flags, beating gongs, and carrying lanterns; the effect of this mass of many-coloured flames, defining the outline of

* This species of entertainment is termed in Anglo-Chinese, a Singsong.

the various forms baffles description; and as the last sparks died away, we could have been tempted to follow Oliver Twist's example, *and asked for more.* It is the custom of the country, after an entertainment, to send presents to the host, which usually consist of a chest of tea, a pecul of sugar candy, fruits, and edibles of a less expensive nature; the party who receives the presents, invariably gives the servants of the donor, who bring the gifts, a *cum shaw* of some few dollars, which the domestics divide equally amongst the head servants of the establishment; at all events, they profess to do so.

This abominable system of presents is universal throughout the Chinese empire, and must materially enhance the price of various commodities, as the donor must add the value of the intended and looked-for gift, to the price of the article sold; thus when a quantity of tea is purchased or shipped, the purchaser, and captain of the ship, receive as presents a chest, or chests of tea; silk, satins, crapes, in short, all merchandise being considered as lawful perquisites to those, who transact business for others; who doubtless have the satisfaction of paying for these gifts.

CHAPTER X.

Foo-chow-foo—Bohea Tea district—British Consulate—Anecdote—Her Majesty's steamer—Trade at Foo-chow-foo—Mr. Fortune's discovery of Tea Farms close to Foo-chow-foo—Opium traffic and smuggling.

FOO-CHOW-FOO is the capital of Foo-keen, and stands on the banks of the river Min, about thirty-eight miles from the sea, and is situate in 26° 7′ north lat. and 119° 15′ east longitude; seven miles to the westward is Pagoda Island, on which stands a lofty building, or pagoda, from which the island derives its name, where the river Min again unites with a branch from which it had been separated a few miles above the city of Foo-chow-foo. Mountains from fifteen hundred to two thousand eight hundred feet in height form a semicircle, five miles distant from the city; the plains, at the base of these mountains, are planted in paddy fields, orchards, and groves. The walls of the city enclose a space exceeding eight miles and a half; they are turreted, and the gates have watch-towers of the same description as seen at Amoy; there are also some good fortifications on a hill in the city, which hill commands both city and suburbs; the latter extending over as much ground as the city occupies. The city of Foo-chow-foo ranks among the

finest in China, having wide thoroughfares, large shops, spacious public buildings, the population of the city and suburbs is most dense, and is rated as varying from half a million to seven hundred thousand. When this port was opened sanguine expectations were formed as to Foo-chow-foo proving a port of considerable trade, as it is in the neighbourhood of the Bohea tea hills, equidistant from Canton and Chusan.

Foo-keen is the principal black tea district of China, the renowned hills of Bohea are distant one hundred and fifty-two miles from Foo-chow-foo, consequently teas could be brought from thence by water, in four days, if the Chinese could be induced to adopt this method, instead of sending them to Canton overland, which is distant six hundred and fifty miles, to be there shipped. We believe that the Chinese might be induced to abandon their old method, were British merchants to settle at Foo-chow-foo; for although the Chinese, as a nation, are devoted to old customs, they are equally attached to gain; and it would be a great saving were teas to be shipped at Foo-chow-foo, without incurring the expense of the overland transit to Canton.

The residence of her Britannic Majesty's consul is situated on a hill about two miles and a half from the city; and fine views of the city, suburbs, and river, are here obtained. The consulate was formerly a joss-house, and is rented from the priests by the local mandarin, for a few hundred dollars paid annually. Like all the Chinese temples, the one alluded to is placed in a picturesque spot, the grounds around

being well wooded and cultivated, and the various ancestral temples in the neighbourhood add a peculiar beauty to this secluded spot. The various priests who were attached to the temple, now her Britannic Majesty's consulate, appear to view the loss of their building with perfect equanimity, and busy themselves about the consulate, receiving money for their services; in short, the abbot had become head gardener to the consul, and might be seen constantly giving orders, and attending to the requisite alterations and repairs. This gentleman used to carry on a lucrative trade in supplying those, who required them, with pheasants, wild ducks, and game of all descriptions, with which Foo-chow-foo abounds. The name of the hill on which is situate the British consulate is called *Woo-Shik-Shan*, or Black Stone Hill, on the summit of which is a staff, from which hang the colours so dear to an Englishman's heart —

> "The flag, that has braved a thousand years,
> The battle, and the breeze."

And which doubly gladdens eye and heart, when seen at a distance from our hearths and country.

The building that was originally given by the mandarin, as a residence for her Britannic Majesty's consul, was a wretched place, built upon piles, in the river suburb; at high water, it was positively stated by the late consul, Mr. Lay, that the river used to dash under his door, and inundate his room; and the stench arising from the mud and refuse left, after the river retreated, was intolerable. By dint of firm energetic demands, for a proper dwelling to be ap-

propriated as a consular office, but which had to be persisted in for a lengthened period, (and at last the mandarins only yielded to threats,) the present dwelling was hired from the priests, and placed at the service of the British consul at Foo-chow-foo.

Reader, elongate your imaginative powers, and believe that you are on board her Britannic Majesty's steamer, commanded by Captain ——, (never mind the name) as jolly, honest-hearted a sailor as ever stepped a quarter-deck, only a *leetle* inclined to keep a *taut* hand over his midshipmen, and you hear, through mesmeric influence of course, the following conversation, in the year 1844, as the vessel lays too, off Foo-chow-foo, for the consul, Mr. Lay, to take his departure for his illeligibly situated residence. A China mandarin of low rank has come on board to see what the *fire-ship* wanted, and upon receiving the information that the British consul of Foo-chow-foo was there, and desired to be informed which was to be his future abode, the reply was, "The Hong which has been appropriated as the resting-place of the foreigner is there," pointing to a wooden house perched on the top of piles, "by the magnanimity of the Emperor, the foreigner is permitted to live in the midst of the flowing river."—"Well," said Captain ——, "I don't think that your berth looks too comfortable, Lay, or too dry; come, you are consul, give me the orders, or express a wish, and I will blow this China shop out of the *midst of the flowing waters;* a good broadside might have the effect of airing your domicile as well, ha, ha, ha!" laughed the captain.—"All I know, captain, is, that I am

not going to stand living in that damp hole; we must see about getting a better place soon from these —— Chinamen. Thank you, captain, for your attention, good-bye."—"Good-bye, Lay;" and the captain turned on his heel, saying to the first lieutenant, "I think the Chinese must take Lay for an aquatic creature of some strange species, perhaps call him a wild goose, as they have given him so strange-looking and damp an abode; why the first high tide would wash him away, would it not?"—"Yes, sir, most certainly: your idea is an excellent one, ha, ha, ha, ha!" laughs the first lieutenant.—"It may be a very good idea," mutters a middy, within earshot of the skipper, "but it would have been better, if he had said, *that they had provided a wet nest for Lay to roost in.*"—"How dare you make remarks on your superior's conversation, sir?" said the captain; "go up to the mast-head, until you find your manners." Middy, muttering as he prepared to obey orders, "at all events, my feathers are to be ruffled for my lark: all I know is that I am not the biggest goose on board this ship." Here was practically illustrated, "what in the captain is a *witty* word, in the midshipman is rank impertinence." We have altered the quotation to suit ourselves; pardon us, philanthropic reader, and we hope you have been as much amused with this recital, as we were with the incident.

We will now describe the river Min, the banks and scenery, with the celebrated bridge of Foo-chow-foo, and which Du Halde affirms, in his time, "had more than one hundred arches;" certainly this number of

arches, or openings does not exist now, nor do we believe that they ever did; but writers on China in Du Halde's day, the seventeenth century, drew largely on their own powers of fiction, and gullibility of their readers. One of the passages at the entrance of the river Min is called Woo-hoo-mun, or the five tiger gate, which derives its cognomen from a rock, divided into five irregularly shaped cones. This rocky island is regarded by the Chinese with peculiar veneration, as it is dedicated to the five gods of the ocean, and the sailors invariably offer oblations to this rock before commencing a voyage, and when they return; in the first instance to supplicate for fair winds, when the offering is a cock, whose head they cut off, sprinkling the blood over the rock, and throwing the carcase into the waters; in the last, fruit and flowers are scattered over the rock, as thanksgivings for having been preserved from the dangers of the deep. The Min, at its widest part, is more than a mile across, but is considerably narrower as the stream approaches Foo-chow-foo, more especially where the mountains are close to the water's edge. Great care has been taken by the Chinese to fortify the various places which command the entrance to the river, by erecting forts and batteries on these hills: and the picturesque town of Min-gan, with its miniature fort, is built on a hill, which slopes towards the banks of the Min, and is unrivalled in China for natural beauty. The scenery on the banks of the Min is romantically beautiful; villages, islands, temples, mountains and small hills laid out in terraces, where sweet potatoes, paddy, and earth nuts are

planted, meet the eye in quick succession. Huge rocks of granite, majestic in their barrenness, have cascades of crystal water gushing down their sides, which, intercepted at the base of the mountain, glide smoothly along some wooded valley or glen, until the waters flow into the river.

Some of the mountains, two thousand six hundred feet above the level of the sea, are cultivated, being laid out in terraces, to the very summit, whilst frequently at their base are temples in shady glens, where the banyan tree flourishes in luxuriant pride. The banks of the river, for about a mile and a half from the city, are lined with boats which serve as residences for the owners, who deck them out with porcelain flower-jars most gaily; and the boatwomen of Foo-chow-foo, who are rather a good-looking race, for Chinawomen, adopt a peculiar sort of head-dress, of artificial flowers, which has a very good effect; altogether these ladies are rather neat, and particular in their attire. Blue, white, and red flowers appear to be most in favour, and the country women who *man* these boats bring poultry, vegetables, fruit and water for sale, with a coiffure as well arranged as a Swiss girl's on a fête day.

The neighbourhood of the river Min and Foo-chow-foo is often termed by Europeans the Switzerland of China, from its bold, beautiful scenery. During the war the Chinese caused the river to be blocked up, a few miles below the city: old junks, stones, and all descriptions of rubbish, were placed nearly the whole way across the river, and vessels of any size are obliged to anchor off Pagoda Island.

Twenty-two miles from the mouth of the river Min, the city and suburbs of Foo-chow-foo are built, between hills, and the river runs through the suburbs, over which is constructed the celebrated bridge Wan-show-kean, or the bridge of ten thousand ages. This bridge is more than two thousand feet in length, and is composed of the most solid materials, which have resisted the hand of time for centuries; it connects the suburbs of Foo-chow-foo, and consists of fifty-one arches or openings, the northern sides having forty-one arches, whilst the southern has ten; these openings, for arches correctly speaking they cannot be called, are composed of strong stone piers, across which are laid enormous granite slabs, connected by iron clamps. A portion of this bridge is built upon, and numerous shops, with all descriptions of articles for sale, are exposed to the passers-by upon this bridge of ten thousand years; vessels of small tonnage can pass under the bridge at high water; but during the rainy season the waters dash through the openings with impetuous rapidity and power, apparently threatening destruction to the solid masonry of this gigantic bridge, which appears as sound as when the first stone was laid. An exceedingly lengthy street or suburb, narrow, dirty, almost as noisy as Canton, reaches from the bridge to the southern gate, a distance of nearly two miles; in this dwell traders and handicraft men of every grade, commencing from the jeweller, silk and embroidery merchant, and descending in the scale until we find the pawnbroker and spirit vender. One portion of Foo-chow-foo is inhabited by the Manchow Tartars,

and near this district is the Hot Bath Gate, in Chinese, Tang-mun, which derives its cognomen from the sulphureate springs, which some assert possess the same medicinal qualities as those of Aix-la-Chapelle; but it is certain that the inhabitants of Foo-chow-foo, suffer less from cutaneous diseases, than the natives of any other part of China. The temperature of the springs is high, but we cannot give the exact heat, as unfortunately we had not a thermometer with us, but the water when put into a glass was quite hot: the price of a bath is three cash, and these places of ablution are equally nasty as cheap, for fifteen men will be crowded into a steaming bath; some of these fellows may be covered with sores, and you see them stepping out of the bath *in purus naturabilis*, and deliberately commence plastering the running wounds. One well is devoted exclusively to the water-drinkers, and here no bathing is permitted; the price of as many bowls of water as the drinker chooses to imbibe is one cash.

The officer, or mandarin, of the highest rank, is the viceroy, or Tsung-tuh; under his control or jurisdiction are the two provinces of Foo-keen and Che-heang, and several subordinate mandarins, both civil and military, assist him in the local government.

The natives of Foo-chow-foo are a disorderly, turbulent people, evincing a fixed and rooted dislike to Europeans, and constant acts of aggression and insult are heaped upon an Englishman, when he appears in the streets. Our consul has been many times obliged to remonstrate with the authorities concerning the conduct of the populace, for not unfrequently they

have proceeded from words to blows: these complaints at first were treated with contempt, no attempt being made to discover the offenders, but latterly an occasional show is made to find out the aggressors, who escape with a reprimand, imprisoment for a few hours, or slight flogging, with a very minute rattan; but more frequently they escape scot free, as the mandarin says he cannot discover them. When General D'Aguilar landed at Foo-chow-foo, he was regularly mobbed, and insulted most grossly, the Chinese spitting upon him, and calling him, Fan-yaung, which is a most opprobious epithet, and almost dragged the old gentleman out of his sedan-chair. As the Chinese more or less respect official rank, and they were aware that the General was a high military mandarin, it need only be left to the reader to judge by comparison, what the conduct of the inhabitants of Foo-chow-foo must be to those Europeans whom they regard as being of a lower grade in society. Naval officers have frequently had their epaulets torn off by the Foo-chow-foo folks; but these gentlemen most wisely took the law into their own hands, and gave the offending thief a sound thrashing, when they could catch him; knowing full well how futile complaints to the consul were, as redress could rarely be obtained from the Chinese authorities.

The inhabitants of Foo-chow-foo do not confine their lawless acts to Europeans, as they are the most determined pirates who infest the seas. Mr. Alcock, the consul, says, "That every junk meeting another weaker than itself becomes a pirate." The native trade of Foo-chow-foo must be considerable, as more than one

thousand junks are employed in it; the timber trade carried on is very great, as hundreds of junks from Amoy, Ning-po, Cha-poo, and Shang-tung are freighted with it. This timber is used in building houses, and is a species of the common pine; the lading of these junks is most curious, as they attach large logs to the sides of the vessel, placing tier upon tier; thus making the vessel more than four times its original width.

Near Foo-chow-foo, porcelain is manufactured in large quantities for exportation, and it is stated by the Chinese, that more than five hundred furnaces, or baking houses, are in constant requisition, and full employment. Although we believe this statement to be an exaggeration, we can affirm, that about three hundred and twenty ovens are kept fully occupied; some of this Chinaware is remarkable for the brilliant beauty of the green colouring; but the principal exports consist of earthenware of a coarse description. A brisk trade is carried on with the neighbouring province of Keang-se in native produce. Medicinal herbs and drugs are imported from Teen-sing and Shang-tung; whilst from Shan-se furs are brought for home use.

Foo-chow-foo is as renowned for its manufactory of blue cotton, as it is celebrated for the manufacture of Chinaware; the blue cotton which is dyed at Foo-chow-foo, is famous all over China, for the beauty of the colour, and durability of texture. A native of this place invariably rejects coloured cotton of European manufacture, stating that although the native manufacture is dearer originally, owing to the Chinese not using machinery, still it is eventually far cheaper,

as it will wear for a much longer period than any English-made cotton.*

Tribute is annually paid to the Emperor of China by the inhabitants of the Loo-choo islands, and their junks also import annually Japanese gold in bars or ingots, to the value of eleven thousand dollars, copper of very fine quality, birds's-nests, sharks' fins, dried fish, bèche le mér, and sweetmeats are also brought by these vessels.

We have already mentioned the Bohea tea district, which is situate at the north-west part of the province, from whence also comes tea-oil, which is used medicinally, bamboo roots, carved or distorted (and which are highly valued by the Chinese) sweet-smelling woods, dried herbs, and dressed hides. In the neighbourhood of Chin-chow, towards the southern extremity of the province, there is a trade carried on in ginseng, sugar, cottons, pepper pods, calicos, and quicksilver. In short, Foo-chow-foo is a place of considerable trade, both in exports and imports; and we are convinced that were British merchants to settle there, letting the Chinese feel the advantage of having British capital set afloat among them, we should be able to obtain the Bohea tea at first hand, without having the overland-transit and transit-dues added to its original cost. Mr. Fortune states, at pages 377 and 378 of "Wanderings in China," that within a few miles of Foo-chow-foo he has discovered the tea-farms, and "among these mountains, and at a height of three or four thousand feet above the level of the

* We are convinced that the British trade is injured very much by the exportation of *inferior*, or *damaged* articles, which is too frequently done.

sea, I found the black-tea district, which I was anxious to see, and the existence of which had been denied by my *affectionate* friends the mandarins." If this statement be true, which doubtless it is, it becomes most desirable that every lawful exertion should be made to obtain free access to the neighbourhood of Foo-chow-foo. Last year (1847) there was but one British merchant at Foo-chow-foo, and we have good authority for stating that up to this period no other European trader has permanently settled at this port.

The inhabitants of Foo-chow-foo are wealthy as a body, and our manufactures might be introduced among them with great success. At Foo-chow-foo many native mercantile firms issue promissary notes for sums varying from five hundred cash, about two shillings and two-pence, to one thousand dollars; these notes bear the name of the firm which issues them, with the date; and the party who receives or pays away these notes places his name under that of the original issuer. When these notes are new, they have a very gay and brilliant appearance with their bright colors of red and blue relieved with black; but after they have been in circulation a very short time, all their pristine beauty vanishes, and they absolutely—no—smell unpleasantly strong of dirt. A trifling charge is made by the firms who issue these promissary notes, and as bankruptcy rarely happens this paper currency is highly valued, being more convenient to transport, or to transmit than sycee silver, dollars, or copper cash. The Chinese state, that this species of banking system is carried to a greater extent in Foo-chow-foo than in any other city in China; and the

principles of commerce are more fully developed than could be credited, were it not that we see it exemplified in their monetary transactions.

The traffic (although contraband) in opium at this port is considerable, and it is computed that from five to nine chests are retailed daily in the city, while to the disgrace and shame of Great Britain, armed opium clippers are allowed to lie at the mouth of the river Min. It is stated that two millions and a half dollars worth of opium is annually imported into Foo-chow-foo, from whence it finds its way into the interior. The Chinese assert that the inland trade has materially decreased, owing to the constant call for sycee silver to pay for the drug, which is smuggled along the coast as far as Chin-chew, one hundred and sixty miles south of Foo-chow-foo; where a large fleet of smuggling opium clippers lies, belonging we regret to say to some of the oldest and wealthiest firms in China. In the city of Foo-chow-foo alone, more than one hundred houses are devoted to the smoking of the drug, whilst as many more retail the accursed poison in small quantities. Would it not be better, even in a commercial point of view, for our merchants to minister to the lawful wants of the people in China, than to pander to their vices, as trade must stagnate when energy and industry subside, which invariably is the case, when man becomes an opium devotee.

CHAPTER XI.

Jugglers—The Emperor of Necromancers—The basin of water and the fish—The growth of a shrub—The production of edibles from a plate of unboiled rice—The murder and resuscitation of a child—Analogy between the Chinese and Indian Jugglers—Glance at the gymnastics of the Chinese.

THE extraordinary and astonishing performances of Indian jugglers have not only been described by various authors, and travellers, but the British public have had a few opportunities afforded them of judging of their abilities, in executing some of their extraordinary feats; but it must be borne in mind that very inferior artists have visited this country, with the exception, possibly, of Ramee Samee, who in the recollection of many of the present generation, performed numerous wonderful exploits, of eating balls of fire, swallowing swords, and various other magical deeds; which might be attributed to legerdemain, or ocular deceptions. We will proceed to give a description of the jugglers of the Celestial Empire, and we believe the account, will well repay the time, bestowed in the perusal of the same; as their talents are by no means of a despicable or ordinary standard, their dexterity, sleight of hand, conjuring, or whatever other denomination their art may correctly

appertain unto, is most astounding: we confess that we are puzzled, to find a proper definition, fit to apply to, or describe the performance of the Chinese juggler. All that we can call it is, the *occult* science; this term must be correct, for *hidden* the means employed are from us ordinary mortals; nevertheless, although we cannot unravel how these mysteries are brought about, the same are deserving of attention and record. Some of the performances of the eastern jugglers, appear so incredible, even to those who have had the advantage of ocular demonstration, that the accounts must seem to those *who have not had* the same opportunity afforded them, as the tales, or long bows of eastern travellers. For our own part, we must confess, that we should have ranged ourselves among the ranks of unbelievers and sceptics, had we not had the opportunity of judging as eye-witnesses of the truth of the facts which we are about to describe; for ourselves, we freely admit that we not only believe (for *seeing* is *believing*, even in these matter-of-fact times) all we have seen ourselves, but much more marvellous wonders, which have been described to us; and we have deliberately come to the conclusion, that there is no sleight of hand, foreign aid of trap doors, false bottoms, assistants concealed under tables, or such like accompaniments as are well known to be the attendants upon "The Great Wizard of the North," Robert Houdin, or such like gentlemen; but that the skill, science, or art, has been handed down, or inherited from their forefathers, or predecessors, and is of a similar nature to that which was possessed by the magii of ancient Egypt, and of the truth of whose

performances we can have no doubt. We are not prepared to assert there is neither deception or legerdemain, at any time or period, practised by eastern jugglers, as there may have been, and in all probability was, in such exhibitions as those which have been witnessed in England, and already referred to, since these took place upon the stages of our public theatres, where necessarily every facility existed, to aid and practice deception; but what we now allude to took place in our own domicile, and under circumstances which totally precluded the possibility of any assistance being derived from trap doors, or collusion of any kind with confederates. Being fully convinced of these facts, we were the more astonished at the wonders which we did behold, and we were rather inclined to doubt the evidences of our own senses, and rubbed our organs of vision, to ascertain if we were not dreaming; and we will not declare, that we did not bite each of our own little fingers, in our laudable anxiety to be perfectly assured, *that we were wide awake*, and in the full possession of all our faculties.

Having received hospitality and attention from numerous friends, we felt it incumbent to return such civilities, and it became a matter of no little solicitude, how we might best, at the same time cater for their amusement. The latter, it must be confessed, was a matter of no small difficulty, in a colony like Hong-Kong, composed of raw materials, and unlicked into civilization. At length, after frequent consultations with our compredore (who is the head servant, or butler), as to the practicability of inducing

a celebrated juggler of Canton, "for the filthy lucre of gain," to transport himself to Hong-Kong, and exhibit his various magical acquirements to us red-bristled barbarians: our aforesaid compredore one day announced to us, with much official importance and dignity in his manner, that the celebrated biped of the juggler species had arrived in the island; we sent forthwith in quest of the necromancer, and the compredore returned, after the lapse of some hours, with the agreeable intelligence, that he had succeeded in finding the *rara avis*, and had secured his services (*for a consideration*, and rather a high figure it was) to display his cabalistic skill, and, for the first time, to perform for the amusement and gratification of an audience composed of the liege and loyal subjects of her Britannic Majesty. Invitations in due form were issued, and accepted with alacrity; recreation of any kind being, in that lugubrious colony, rare; and a large assemblage, consisting chiefly of the lords of the creation, arrived on the evening in question.

The room in which the performance took place was denuded of matting, and every article of furniture, with the exception of chairs, which were arranged close to the walls, for the convenience of the spectators, thus leaving the floor unmatted, and a clear and wide arena for the performer. At the hour named, the great attraction of the evening was introduced by the compredore; the magician appeared to be a man of about thirty-five years of age, and sallow complexion; for even among the copper-coloured inhabitants of the Celestial Empire there are various degrees of yellowness; his eyes were exceedingly small, with an

expression of cunning and shrewd observation depicted therein; he looked round the room, appearing to scan the whole of the company assembled at one glance. There was an expression of *finesse* about the mouth, and the *tout ensemble* of his countenance evinced a character of intelligence, shrewdness, and determination, rarely combined; he maintained, and observed, the imperturbable gravity which is characteristic of the Chinese nation. In height he was about five feet seven inches, not an athletically formed man, but of a wiry, spare make; he was attired in the ordinary dress of the middle ranks of the Chinese, which consists of a loose jacket and trousers, white calico stockings, and black silk shoes; he had no covering on his head, and was followed by his coolee, or servant, bearing an unpainted teak-wood box, in size about three feet by two, who placed it in the room, and retired.

The juggler, magician, necromancer, or conjuror—for we know not which of these appellations to bestow upon the individual—advanced into the centre of the room, accompanied by the compredore, and commenced an oration in Chinese, which was rendered into Anglo-Chinese by our compredore, who acted upon this occasion as interpreter. The harangue was to the following effect—"That he never before had exhibited the mysteries of his art to any, save natives of China, and mandarins of the highest rank; but, as our compredore was his particular friend, and had promised him faithfully, that the Viceroy of Canton should not be made cognisant of his having exhibited the wonders of his peculiar vocation, before any but the favoured sons of the Celestial Empire, he would display such

extraordinary feats, as would undoubtedly convince us, that he was no common professor of the occult science; for as Taou-Kwang was the greatest potentate in the whole universe, all other emperors and monarchs being his inferiors, so was he (the speaker) the chief and head of all professors of his art; all others of his brethren or compeers being as inferior to him, as the aforesaid emperors and potentates were to Taou-Kwang, the Emperor of the Celestial Empire, and ruler of the whole world." This oratorical display was delivered with an amazing show of pomposity, being regarded by us for as much as it was worth: and we fully determined to keep our previously-formed resolution, of watching the performer most narrowly and closely.

The compredore now retired, leaving the emperor of all the jugglers, necromancers, conjurors, and magicians, standing *solus* in the centre of the apartment. Our friend now commenced operations, by placing his box at his side; he then stripped off his jacket, leaving himself nude from the waist upwards, with the exception of a white cloth which was twisted about his loins; he then took his long tail of plaited hair, and twined it around his head. Being thus prepared, by denuding himself of his jacket, to prove there was nought concealed in his sleeves, he opened his box, and took therefrom an ordinary earthenware bowl or basin, of about eighteen inches in diameter, closed the lid of the box, leaving it in the middle of the room, and completely exposed to our view; he then walked round the room, basin in hand, presenting it successively to each guest for inspection; the whole of the time

muttering in Chinese, which we afterwards learned was a species of incantation. All assembled were perfectly satisfied that the basin was an ordinary one, and empty. The conjuror now placed the bowl on the floor, about five feet from the box, untwisted the cloth from about his loins, and threw it over the basin, spreading it out smoothly, and continuing his mumbling during the operation. The magic cloth was about a yard and a half long, by one yard wide; before three quarters of a minute had elapsed the juggler raised the cloth from the basin, exposing the vessel to our view, when, lo, and behold! to our astonishment, the basin was filled with limpid water, and a fish of three or four inches in length was swimming about in it! He then took up the bowl, handing it to each spectator, as he had previously done when the basin was empty, and we satisfied ourselves that there was no ocular deception, that the water was veritable water, and the fish a living one. How this was accomplished, we leave it to those who are learned in necromantic arts to solve; but this is certain, there was no false bottom or lining to the vessel, and it was impossible to have changed the basin, or to have put anything into it, as the performer did not approach it from the time of placing it on the floor, until the cloth had been withdrawn by him, and we had seen the limpid water in it.

After we had sufficiently satisfied ourselves, by minutely examining the contents of the basin the necromancer replaced it in the box, taking therefrom a green porcelain flower-pot filled with mould; the pot was near upon twelve inches in height, and

eighteen in diameter. Holding the flower-pot in one hand, and what appeared to be an ordinary seed in the other, the conjuror handed them round for inspection, after the previous fashion; he then made a cavity in the mould placing the seed in it, covering it carefully with the earth; he placed the flower-pot on the ground, where the bowl had previously rested, covered it in like manner with the cloth, and recommenced his muttering, which occupied about ten minutes; he then withdrew the cloth and we beheld a young and tender plant in the flower-pot, about two inches above the mould; this specimen of magic vegetation, was of a delicate bright green color, with the leaves folded about the stem, one within the other, and apparently a healthy plant, having all that peculiar freshness, which is apparent, when a plant sprouts, from its parent earth; but to what botanical genus this magical specimen appertained, we are not prepared to determine. This was handed round by the enchanter, and examined by all, with the same feelings and expressions of surprise, but with no less care and accuracy, than the water and the fish, which had preceded. The juggler again replaced the flower-pot, on the spot which it had previously occupied, and recommenced his incantations, which continued for about twenty minutes; during this period we observed the cloth gradually rising in a conical form over the spot where it covered the flower-pot, until it had risen about a foot and a half; when the cloth was again withdrawn, and to our increased amazement, we beheld the tender plant grown into a small shrub, regularly formed, clothed with

verdure, and having its branches covered with buds and leaves; and again the same examination was resumed,—and we were as fully convinced of the shrub being a *bonâ fide* one, and of the impossibility of deception, as we had been of the truth and accuracy, of that which we had seen on the two former occasions. *Replacing, recovering, remuttering* were all severally *renewed*, and after the lapse of half an hour, the cloth was once more *removed*, and need we say that the amazement of the spectators was considerably augmented, by discovering that the shrub was now clothed with blossoms and flowers, in appearance resembling those of the China aster. "Most wonderful—astounding—extraordinary—astonishing—beyond belief—scarcely to be credited—surely our eyes deceive us—are we dreaming—is it magic—or what"—were some of the ejaculations which escaped from those present. We now came to the conclusion that nought more extraordinary could be exhibited and we imagined that the show was terminated; when our friend the magician re-called the compredore, and through him requested us to resume our seats, as he had something further to produce, by which he intended to prove his right and title to the imperial dignity which he assumed over his compeers: at the same time he intimated that our patience would be slightly taxed, as time would be required, to bring the forthcoming spectacle to completion: we hastened to comply with this reasonable request by reseating ourselves. Again the casket of wonders, in the form of the aforesaid teak-wood box, was called into requisition, and the lid having been raised, our

wonder-worker took therefrom, a common earthenware plate, of a round form, with blue and white figures depicted thereon, and about two feet in diameter; a pound or more of uncooked rice, was put on the plate, and handed about as previously described; we took the platter, examining it more narrowly than any of the former articles, resolved this time *there should be no mistake*, for as the conjurer had promised that the wonder now to be worked, was to be more supernatural than anything we had yet witnessed, we resolved, if possible, to be very *sharp*, and not to be done; we handled the rice, which there could be no mistake about, it being indeed "la veritable," (as Jean Maria Farina writes; by the way, how many veritable Farinas are there?) and unboiled also. It must be borne in mind, that during the whole period, although the necromancer could see the box, it was closed, standing at a distance from him, and he never approached it during the operations, after the various articles were taken from it; so that it was perfectly impracticable that anything could have been abstracted from the box, after it had been originally closed.

The conjuror now put the plate of rice in the centre of the room, covering it with the cloth, and squatting down after the manner of these pagans (for be it known to the uninitiated, that the attitude of the Asiatics, more frequently resembles that of a monkey crouched, than that of a human being seated, as their *nether end* rests upon, or balances over their heels, and when a Chinaman's long tail is stretched on the ground, the resemblance is nearly perfect), he varied

the performance by putting his hand under the cloth, scrupulously keeping his arms covered to the elbows, and commenced divers manipulations, vehemently, energetically, and loudly, muttering his incantations. It has just been suggested to us, by a mischievous imp, who jogged our elbow, that the manipulations in which the conjurer was indulging, might possibly have been of a mesmeric character; be this as it may, the manipulations continued for the space of half an hour, our necromancer never budging from the spot, or varying the elegant attitude, which he had first assumed: we observed sundry movements under the cloth at divers times, and in various places; it appeared to be raised from the ground until the whole presented an appearance, not unlike the uneven surface and undulations of the model of a hilly country; the three sides which were removed from the magician resting on the floor. At the expiration of the half-hour, the magician arose and removed the cloth, walking round, and carefully gathering it up at the four corners, which being thus raised, discovered to our astonished gaze, arranged in symmetrical order, six dishes or plates, of various sizes, although similar to that which had been previously handed round for inspection; these plates were filled with sundry cooked edibles, peculiar to the country, and amongst them was a platter full of *boiled rice*, but where the dish of unboiled rice had vanished to, or from whence came the six dishes, or how they came there amply filled with ready cooked food, it passed human ken to explain! Neither is it conceivable how the juggler could have arranged these six dishes, without moving

from one spot, as those dishes which were farthest from him, when the cloth was removed, were considerably beyond the reach of his arm; but, certes! it cannot be denied, that he could with equal facility arrange the order of the dishes, as he could have caused to appear, or have produced, the six descriptions of variously prepared edibles, in as many dishes, from one solitary platter of unboiled rice.

Again were exclamations of wonder and astonishment heard to issue from the mouths of all those who were present: again did we conclude that the spectacle had been brought to a close, but again were we requested to resume our seats, and again did we comply with the solicitation. The conjurer re-covered the viands with his magic cloth, which to our visual organ appeared to be nothing more or less, than two pieces of calico sewn together; re-seating himself in his former elegant attitude, he recommenced his *incantic* jabberings, repeating his manipulations in the manner above described. After the lapse of some time, we observed the cloth gradually rising, rising, rising, and again rising in the centre, until it assumed a form somewhat conical, the apex of which was removed about two feet or upwards from the floor. During the whole of this rising or ascending process, the manipulator remained without removing from the spot where he had originally squatted, but he now assumed the erect posture of the human form divine, and again, and for the last time, he raised the magic web of cloth, when, wonder upon wonders! there were the six dishes, which twenty or thirty minutes previously, we had seen arranged flat and symmetrically upon the floor, now piled one upon the other, in regular order, commencing with the largest at the bottom, each dish in ascending order, being of diminished size, until the smallest crowned the top, the food remaining in the dishes, forming a new melange or pyramid, composed of alternate layers of earthenware and viands.

"Well," said a countryman of ours, who was present, "if this does not *bate* Bannagher! and sure ye know who he *bate*,—wasn't it Ould Nick himself!" Alas! poor ——! for shortly after, Death, the presiding genius of Hong-Kong, claimed him as a victim, and there his body rests, in the burial-ground on the hill, with the dark red earth piled on his coffin, far from Erin's green isle, and those he loved so well. "Alas! poor Yorick! he was a fellow of infinite mirth and merriment." Ah! well it will not do to indulge in these melancholy reminiscences; so on with our task.

With breathless astonishment, we gazed upon this necromancer, half believing that it was not quite impossible that, upon close inspection, we might discover the cloven hoofs, horns, tail, and other peculiarities appertaining to his Satanic majesty; true, there was a tail, but that was of hair; and being twined round his head it could not very conveniently or appropriately be termed a *dorsal termination*. During the whole period of the performance, the necromancer preserved the most imperturbable gravity, whilst we unsophisticated mortals were lost in very amazement at the wonders we had been the witnesses of; but he, good man, treated all that he did, seem-

ingly as if they had been matters of common daily occurrence; which possibly they might have been, or were with him. Amongst our English exclamations of wonderment, it should not be forgotten, that there were mingled in due proportion, the YI-YAWS, and other expressions indicative of similar feelings on the part of the head domestics and their friends, who had crowded round the doors and windows, to satisfy their (not very unnatural) curiosity; for we, although not at all times disposed to be good-natured, on this occasion, for very obvious reasons followed laudably, the course pursued by a certain MITEY MINISTER, namely, closing our eyes to avoid seeing what we felt we should have great difficulty in remedying. The emperor of all the conjurers, and we must fully acquiesce in his right to assume that title, now took his leave with a *chin-chin*, meaning in good honest English farewell; his coolee removing the teak wood box, and some of our own domestics carrying out the flowering shrub, in all its pristine beauty, and pyramid of viands; of the latter of which, we have no doubt they partook in company with our friend the emperor, washing the edibles down with sundry cups of their favourite beverage, *sam-shoo*.

In Smith's Exploratory Visit to China, we read the following interesting account of a juggler, which we quote, as being a more wonderful performance, and illusion, than any we saw, or have described:—"To witness the performance of a native juggler. The latter, after haranguing the crowd with much animation, as is usual with actors, proceeded to one part of the crowd, and took thence a child, apparently

about five or six years of age, who with struggling reluctance was led into the centre of the circle. The man then with impassioned gestures, violently threw the child on a wooden stool, and placing him on his back flourished over him a large knife; the child all the time sobbing and crying as if from fright. Two or three older men, from the crowd approached with earnest remonstrance against the threatened deed of violence. For a time he desisted, but soon after returning to the child, who was still uttering most pitiable cries, he placed him, with his back upwards, and notwithstanding the violent protests of the seniors, he suddenly dashed the knife into the back of the child's neck, which it appeared to enter till it had almost divided it from the head, the blood meanwhile flowing copiously from the wound, streaming to the ground and over the hands of the man. The man then arose, leaving the knife firmly fixed in the child's neck. The struggles of the child grew more and more feeble, and at last altogether ceased. Copper cash were now thrown liberally into the ring, for the benefit of the principal actors. These were collected by assistants, all of them viewing the influx of the coins with great delight, and bowing continually to the spectators, and reiterating the words, Te seay, many thanks. After a time, the man proceeded towards the corpse, pronounced a few words, took away the knife and called aloud to the child; soon there appeared the signs of returning animation. The stiffness of death gradually relaxed, and at last he stood up among the eager crowd, who closed around him and bountifully rewarded him with cash.

The performance was one, which evidently excited delight in the bystanders, who, by their continued shouts showed their approbation of the acting," p. 88.

Before dismissing this subject, we must draw an analogy between the performance of the jugglers of the Celestial Empire, and their brethren of the British possessions in India. We have not heard of aught analagous to the bowl of water and the fish; but as regards the growing plant or shrub, we have, and believe that it has been previously described by many; nevertheless, we will give it here concisely, as we have heard it repeated by one who was an eye-witness, whose veracity is undoubted, and upon whom we can rely, and whose scars bear honourable testimony to the service which he has rendered his country. The performance we allude to, is the production of a mangoe tree. The juggler shews a stone of the mangoe fruit, or the young plant, which he places in the earth, covering it with a mat; after a certain time he removes the mat, and the fruit stone has become a young plant; or the young plant has become a young tree, with branches clothed with leaves, as the case may be; it is again covered with the mat, which after another space of time is removed, and you behold the tree in blossom. The same process of covering, and uncovering with the mat is repeated several times, and the various stages of the blossoms forming, blowing, the fruit forming, the green fruit, and the ripened fruit are all exhibited, according to their natural order, for inspection and observation. At the conclusion the fruit is gathered, cut into pieces, and handed to the spectators; and our informant has assured us that he not only partook of the fruit which has been so produced, but that the appearance, effluvia, and flavour of them were equal to the finest fruit of that description, which he had ever previously tasted. We believe that the operation of growing a mangoe tree will take several hours; to the best of our recollection, five or six; so that, in point of time, the professors of the cabalistic art in the Celestial Empire are not inferior to those of British India; and we have not the slightest doubt upon our minds, that they could produce fruit in a shorter time, judging from what we have witnessed, seeing that the flowers were produced upon our shrub, in about one hour and ten minutes from the time of planting the seed in the mould, therefore we may very fairly argue, and conclude, that fruit could have been produced in an hour longer.

The Chinese also exhibit much dexterity and skill in the performance of gymnastic feats of strength and agility; we have seen them lying on the ground flat upon their backs, balancing on their toes a bamboo pole, to either end of which was attached a heavy stone. The pole and stones they would maintain in this position for some time, they would then pass the pole into their hands, and rise from the ground, stand upon one leg, balancing the pole upon the palm of the opposite hand; the whole of this time the bamboo and stones never touching the ground. Much adroitness is also displayed in catching naked swords, which are flung up into the air, the Chinaman seizing the sword by the hilt before it reaches the ground. Tossing innumerable balls through hoops, in quick

succession, is also a favourite pastime, and we have seen a Chinaman keep twelve balls in constant play for a quarter of an hour, never once allowing a ball to stop, or fall to the ground.

It would occupy too much time and space, were we to give a more lengthened description of these feats of skill, our only object has been to glance at the gymnastics of the Chinese,—their adroitness and dexterity.

CHAPTER XII.

Ning-po—Bridge of boats—Chin-hae; formerly the Military Station of Ning-po—City—Pagoda, triumphal arch and temple—Events connected with the war—Local government of Ning-po—Number of inhabitants and houses—Manufactures—Character of local population—Climate—Trade of Ning-po—Chinese statement of trade at Ning-po in the seventeenth century—Articles of Import and Export—Banking establishments—Curiosity-shops—Inlaid furniture-shops—Residences and gardens of the wealthy—Ice-houses—Methods of catching fish by men and birds—Appearance of the country—Hospital.

NING-PO lies in 29° 45′ north latitude, and in 121° 22′ east longitude; is situated on the banks of the River Tae-hae, and in the province of Che-keang: the town of Ning-po is about twelve miles distant from the sea, being in a westward direction from the cluster of the Chusan Islands. Over the river, an extraordinary bridge is constructed, in a most ingenious manner; a number of large boats at equal distances are moored, on these the foundation of woodwork rests, thus permitting the whole mass to rise and fall with the tide, and by this means enabling craft to pass under the bridge at all periods, provided the spring tide will allow them so to do, for at Ning-po, as well as at Foo-chow-foo, the tides frequently dash through the bridges with incredible velocity and force. Chin-hae lies on the left bank of the

Tae-hae, or Ning-po River: the town is about three miles in circumference, and is surrounded by a wall twenty feet high; the citadel is nearly two hundred and eighty feet in height, standing within a thick high wall, which has turrets and loop-holes at regular distances; at the east end were batteries, mounting guns of some number and size; a causeway connects the citadel and city, which has several batteries to defend it: and in spite of the gallant resistance made by the Chinese soldiers, Chin-hae was taken after a few hours' fighting; and thus the way to the city of Ning-po, which was stated to be one of the most wealthy cities in China, was won by British valour, in a short space of time.

The splendid plain of Ning-po is of a semi-circular form, and is nearly fifteen miles in extent, one side stretching to the boundary of the sea, and the other extending to the base of the grey mountains. The city is nearly five and a quarter miles in circumference, and is surrounded by walls about twenty-four feet in height, of immense thickness, as the masonry at the base measures twenty-one feet, and at the upper part of the wall, sixteen feet. In this wall are six gates, over each there is a guard house, where sentries are stationed; and there is an inner gate attached to each of the preceding, which is placed about sixty feet from the principal, or outer one: there is also a water or bridge gate, so named from a floating bridge, which is formed by planks of timber being lashed together and laid upon eighteen boats, which are securely attached to each other; this bridge connects the city with a densely populated

suburb. A moat, of nearly three and a half miles in extent, and eighty feet in width, partially surrounds the city, the water being of sufficient depth to enable small craft and boats to navigate it.

The city contains some fine wide streets (for China), and is most densely populated, the number of inhabitants being estimated as exceeding five hundred thousand; the pagoda of Ning-po, called the temple of the heavenly winds, Tien-foong-tah, is a handsome building of seven stories, of very ancient date and construction, and although now falling into decay, exhibits proofs of the former grandeur and beauty of the decorations. There are also a triumphal arch, and a joss-house, which are noble structures; the former has a screen of beautifully-carved figures of elephants, and other Asiatic animals, delineated on it, and the date of the erection is four hundred and five years ago. The latter building is of great size, the roof being supported by massive columns, and the ceiling is painted in arabesque, relieved by coverings which are either silvered or gilded.

Our troops found no difficulty in taking Ning-po, as the Tartar troops would not again face our men after the loss and defeat they had sustained at Chin-hae, which citadel was considered by the Chinese as impregnable; our troops landed, found the city walls undefended, passed through the gates, and entered the town; over many of the shops and houses was written in large characters, "submissive people;" and the inhabitants either fled or concealed themselves for some days; after a short time had elapsed they gradually returned, or came from their hiding-places,

re-opened their shops, and business recommenced. Large quantities of valuable silks, several hundred tons of copper coin, and a store of grain, was found and captured by our men; the treasury had been denuded of dollars and sycee silver, but whether they had been removed to a place of security, or appropriated by the inhabitants, it was impossible to ascertain; all that could be said was, *non est inventus*. The authorities, who fled from the city at the approach of our troops, were severely punished by the Emperor; the taou-tae, or governor of the city, was condemned to death, but the sentence was remitted, in consideration of his former services, and from a petition of the inhabitants of the city being presented at Pekin, praying that the life of the taou-tae (by name Loo-ta-laou-yay) might be spared. The Emperor granted the life of the taou-tae, but degraded him from the honours and emoluments of the office; the che-foo, or subordinate mandarin, was also degraded, and condemned to inspect the repairs of the city walls; but the third mandarin, or che-heen, was the most severely punished, as he was banished into the bleakest and most barren part of China, to end his days in hopeless exile.

After the city was taken and occupied by us, without any resistance being made or offered, a large and powerful body of Chinese soldiers, in the middle of the night, scaled the walls, and attacked our sentries; they were repulsed, but not without a considerable sacrifice of life, on both sides, taking place; the slaughter was terrible, and an officer has informed us, that in a street adjoining the scene of the assault,

the dead, dying, and wounded, were lying in heaps, from the destructive, overwhelming fire of one cannonade of grape-shot. The city was not sacked, but the terms of occupation were made stringent and strict, a heavy per-centage being levied on the estimated value of all property contained in the city of Ning-po; until the treaty was agreed to by the Emperor of China, when our troops evacuated the city, and our consular establishment was then formed.

The local government of Ning-po is composed of a taou-tae, che-foo, and che-heen, who have subordinate officers to assist them in the discharge of their duties; but as the whole of their salaries are exceedingly small, being totally inadequate to their attendant expenses, extortions are resorted to, and bribes received to an incredible extent. The two military officers at Ning-po are Manchow Tartars, having about three thousand troops under their command, of which eight hundred are cavalry. The taou-tae states there are more than one hundred thousand shops and houses which pay taxes to the imperial government, and if this statement be veracious, the revenue collected from Ning-po must be a considerable one. The inhabitants of this city employ themselves in various ways; the greater portion of the females occupy themselves in manufacturing cloth and mats: a coarse description of carpet or rug are also made here, and the silks and embroidery of Ning-po are celebrated: inlaid furniture is manufactured in great variety, and is of extreme beauty; the figures are made either of mother-of-pearl, ivory, or a different kind of wood to the one of which the piece of fur-

niture is manufactured. The poorer classes who reside in the city and suburbs are agriculturists, fishermen, boatmen, mechanics, and artisans of every description. The moral condition and character of the people of Ning-po is bad, as they are gamblers, thieves, and liars (but we believe they are not worse, or so bad as many of their brethren); they love money, are poor, and care not by what means the god which they worship is obtained; they are not quarrelsome, and except in extraordinary circumstances, or provocation, will not resort to personal violence.

The climate of Ning-po is a most variable one, as the thermometer will range to our certain knowledge from 95° to 2° below freezing point, and we believe the variability of the temperature to be most prejudicial to a European constitution.*

Ning-po is a place of considerable native trade, and there are several banking establishments in the city which have correspondents and connections in all the northern towns and cities; in fact, it is at Ning-po that the value, or price current of specie is regulated, a mongrel stock exchange being held there where the price of "stocks," or money, rise and fall as they do in London. Up to this period our merchants do not appear to patronize this port, as but few have establishments there, giving as their reason, that they find a readier sale at Shang-hae for European and American commodities, being also able

* An author of the greatest veracity, the Rev. George Smith, says in his book on China, alluding to Ning-po, "The range of the thermometer extending from above 100° to 8° or 10° below freezing point."

to procure in return, at a cheaper rate, and with greater facility, the principal exports of the Celestial Empire—namely, tea and silk: we believe that if our merchants were to settle at Ning-po, a large and lucrative trade might be established, as the facility of water communication with all parts of the Empire is great; the city is large, and situated in the centre of a densely populated country, many of the inhabitants being very wealthy, and having an especial fancy for European productions. In the seventeenth century a very brisk trade was carried on at Ning-po, and we read that the annual tax upon European imports was estimated at ten thousand taels.

A Chinese author wrote a work on the commerce of Ning-po, which was published by the order of the Emperor, at the latter end of the last century; the writer of this account purposes to give a summary of the mercantile transactions with foreigners in 1695: he states that the wealth of the Celestial Empire being known all over the world, and the dignity of the Imperial Majesty being duly appreciated, foreigners obtained permission to trade with the inhabitants of China. Ships from the far west arrived in a line of unbroken succession, and the articles which they brought were lightly taxed to encourage the foreigners to bring more: the vessels belonging to these people were constructed upon a different principle to the Chinese ships, as they were built of double planks and made to sail against the wind. The natives of these foreign countries were of two kinds, being black and white, the first being the lower class, and the latter, the higher and nobler. In

1699 the hoppo, or officer of customs, reported "*that the bay of Ting-hae* (*Chusan*), *was better adapted to foreign trade than Ning-po*; and the permission of the board of revenue was obtained to commence trade: in 1701, two English merchantmen arrived there; and in eight months from the time of their arrival, two other European vessels arrived also; trade throve until 1703, when disputes arose, the factory being demolished, and the permission rescinded."

At this time, the trade of Ning-po is very great among the natives of China, but the principal traffic carried on in the interior is with Soo-chow-foo, and Hang-chow; the maritime trade with Fo-keen, Shantung, and the island of Formoso, is also most extensive: between six and seven hundred junks arrive in the course of the year from Shan-tung and Leautong, these bring silk, rice, fruits, stag horns, oil of green peas, felt and cloth caps, cordage of all kinds, vegetables, sweetmeats, drugs and medicinal herbs, wheat, flour, oils, salted meats, and hams. From Fo-keen, about three hundred and twenty junks come annually, which are laden with dye-woods and plants, black tea, alum, sugar, sugar-candy, iron, indigo, salted fish, and fruits. The trade carried on between Ning-po and Canton is not large, as not more than twenty junks arrive in the year; these are usually laden with the same description of articles as above named.

From the interior, through the facility afforded by the numerous canals and rivers, between three and four thousand small vessels and craft arrive laden

with articles of native produce and consumption, and large quantities of charcoal and wood are sent to Shang-hae from Ning-po; many of these small craft belong to several partners, who unite to purchase the cargoes, sharing the profits or losses.

The natives of Ning-po state, that since the port has been thrown open to the English, the native trade has declined, owing to the large exportation of silver, which is continually made, to pay for the large imports of opium; thus the demand for numerous necessaries, comforts, and luxuries of life has materially and sensibly diminished; and to the disgrace of Great Britain, be it said, that the statement is a strictly correct one.

The principal articles of trade at Ning-po are teas, both green and black, silks of various kinds, both raw and manufactured, cotton the same, hemp; timber of many sorts, rice, sugar, birds'-nests, bèche de mér, sharks'-fins, sugar-candy, sandal-wood, lead, tobacco, woollen cloths, hides, white lead, castor oil, dyes, drugs, and tortoiseshell.

The city of Ningpo presents many attractions to a foreigner, as the principal streets are filled with shops which contain every imaginable article of commerce or curiosity. The embroideries of this city are superb, both in colour and design; the texture and work of the crape and silken shawls, scarfs, reticules, and aprons, cannot be surpassed. In one street, called by us Furniture Street, the shops are filled with articles of the inlaid furniture before named—wardrobes, beds, tables, cabinets, presses, chairs, and couches—presenting perfectly complete delineations of Chinese habits, tastes,

and recreations. The fidelity, accuracy, and beauty of this manufacture is indescribable. Large figures are asked and given for these articles of truly decorative furniture, and some of the wealthy have their houses completely fitted up with this costly furniture. We believe this manufacture to be solely confined to Ning-po, as it is not known in any other part of China; neither can the furniture be procured elsewhere.

Most exquisite carvings from Japan are to be seen in the curiosity-shops, and one rhinoceros horn was a masterpiece, both in design and execution. Antique porcelain, in great quantities, is also to be found in every variety, which the Chinese affirm, will preserve fruit and flowers from decay for a *long period*. Beautiful ancient bronzes, and jaed stone vases, sceptres, and ornaments of all kinds, are to be met with; but the price demanded, and paid, by the Chinese for these articles of *vertû* are enormous. As the winter is fearfully cold, at that season in the various clothing shops, all kinds of garments, lined with furs, are to be found, from the most expensive sable down to the cheapest sheepskin, as not a native could live without garments lined with fur, or being thickly padded with cotton; and it is a most extraordinary sight to gaze upon a mandarin, or wealthy man, ensconced in several of these garments: even the middle classes and poor will wear garment over garment, all being wadded thickly with cotton, or lined with common fur; and when thus clad they look like walking masses of garments, without either shape or form.

The city contains some very fine residences belonging to the mandarins, with gardens attached to them, which frequently are laid out in a most tasteful manner, having curious specimens of dwarfed vegetation; some of these were the most perfect and minute we ever saw. The grounds and gardens of a wealthy merchant who has retired from trade, and whose residence is situated in the middle of the town, contains the most curious and perfect specimens of natural and dwarfed vegetation to be met with in China; some of the latter being but a few inches in height and circumference, yet appearing grey with age. The hills about Ning-po are covered with a beautiful species of the yellow *azalea*, called by botanists the *azalea sinensis*, and it would be impossible to describe either the beauty or luxuriance of this elegant plant, growing wild upon its native hills. Over the vast plain of Ning-po are scattered the tombs and groves, which are invariably tended with care, having trees and flowers planted about and near them. These sepulchres of the dead are numberless, and the plain in many parts is crowded with them; thus enabling a foreigner to form some estimation of the immense population.

On the banks of the Tae-hae or Ning-po River are ice-houses of a pyramidical form, and although the construction of these is most simple, they answer perfectly the purpose for which they are erected: the bottom of this building is on a level with the earth, and the dimensions usually are, about fifty feet long and thirty wide, and the heights vary from thirty to fifty feet; the walls are exceedingly thick, generally ten or twelve feet, and are composed either of stone or

mud; on one side is a door nearly level with the ground, for the purpose of removing the ice; on the opposite side is a slanting platform, by means of which the ice is placed in the house; this primitive ice-house is thatched thickly with paddy straw, which is laid upon a bamboo frame. Ice is an article of great importance to the Chinese, as it enables them to preserve their fish, and send it to a distance during the intense heat of summer; this article of food is largely consumed in China, and it is said that in Ning-po and its vicinity, more than twenty thousand people are daily employed in catching, curing, and salting fish. One of the methods of catching fish is most extraordinary, the fisherman goes into shallow water *in puris naturalibus*, and strikes the water with a bamboo rod, standing perfectly still for a moment, then again strikes the water and dives; and nineteen times out of twenty brings up a fish; who having been alarmed by the noise, swims down to the bottom of the stream; when he or she is nabbed by the fisherman; this is repeated until the fisherman has filled his basket, which is slung around his body, or until he is weary of his task. When the fishermen use nets, they also strike the water, and make a great noise as soon as the nets are let down in the water, and in a very short space of time they are hauled up filled with the finny tribe; and to us, the greatest wonder in the Celestial Empire was, the manner in which every river, lake, and canal, abounded with numberless varieties of the piscatory species.

The canals about Ning-po also abound in boats, the owners of which use the fishing cormorant, who is

trained to do the bidding of its owner right well; these birds leave the san-pan or boat when ordered, swim about looking for fish, dive, catch it, and swim back with it to the boat; and it is most curious to see one bird, hasten to the assistance of another who has caught a large fish which he may be unable to master; the bird will help his comrade to carry his prize to the boat, then fly on to the bosom of the water and recommence his own labors. To prevent these docile beautiful creatures, from swallowing, or appropriating the fish, an iron ring, or cotton bandage is fastened around their throats; when their task is finished, then their owners reward them with some of the small fry they have caught.

Well-trained birds are worth from five to seven dollars the pair, and occasionally one man will own five or six couples, and it is a beautiful spectacle to see a dozen of these feathered bipeds perched upon the side of a san-pan, looking in full health, with their brilliant green eyes, and glossy dark brown plumage; at the word of command from their master, away they fly from the boat on to the water, and commence their daily task.

The country about Ning-po is exceedingly picturesque and well wooded, many of the hills being covered with bamboo and fir-trees, which grow to a great height, appearing to flourish in this soil particularly well.

We cannot conclude this chapter without stating that in 1843 an hospital was established at Ning-po by the missionaries, for the cure of ophthalmia, from

which the natives of China suffer most severely, being peculiarly liable to diseases of the eyelids; the numbers which apply for, and receive relief are considerable, and hundreds are benefited in the course of the year by this institution, worthy of a Christian country.

CHAPTER XIII.

Shang-hae—Woo-sung River and forts—City of Shang-hae—Warm baths—Shops—Population—Irishmen of China—Soo-chow-foo, the Paris of the Celestial Empire—Local government, climate and temperature—Roman Catholics, number, and bishop—Ruins of Romish Church—Plain of Shang-hae—Cemeteries and groves—Public and benevolent institutions—Triumphal arch—Joss-houses—Opium smoking-shops—Commerce of Shang-hae—Number of vessels—Articles of commerce—Coal mines—Hatching ducks.

SHANG-HAE is the most northerly and most important of the five ports that have been opened to foreigners; is a *heen*, a district city of Sun-keang-foo, in the province of Keang-soo, is situate on the right hand bank of the Woo-sung river, lies in latitude 31° 25′ north, and in longitude 120° 32′ east, being distant from Chusan about one hundred miles, in a north-westerly direction. The Woo-sung river flows into the Yang-tsze-kang (child of the ocean) which is called by many, and most appropriately, the main artery of China, as it flows through many provinces, and some of the most wealthy cities of China are built upon its banks. The Woo-sung, or Shang-hae river, is deep, and easily navigable when the bearings are understood; but as it abounds in mud banks, strange ships frequently are damaged if the wind is against them, therefore, the

better plan is to take a pilot on board as soon as practicable. At the mouth of the Woo-sung river, two forts are built, distinct from each other about half a mile, one being south-east, the other north-east; on one side of the river is a quay nearly two miles and a half in length, and this is defended by two batteries, one being at the entrance of the quay, the other at the western side.

Upon entering the Woo-sung, every appearance of considerable commercial traffic exists, as forests of masts belonging to myriads of junks from all parts of China, and the coast, meet the eye, on every side, and many British merchants in China have told us that in the month of January it is not at all unusual or extraordinary, for three thousand vessels and junks to be lying in the river opposite and close to Shang-hae. The breadth of the Woo-sung varies, in some parts it is nearly three quarters of a mile, in others not half a one, but at Shang-hae it is about the width of the Thames at London Bridge, and the suburbs on this side of the river are very extensive and densely populated; the surrounding country is one continuous flat for miles down the river; when at a few miles distant some hills are to be seen, lying in a north-westerly direction, the loftiest of which is about six hundred feet high. From the summit of these hills some beautiful views are to be obtained of the surrounding country, over which villages are thickly scattered; these hills also are partially built upon, and several joss-houses are here to be seen devoted to the worship of Buddha.

The city of Shang-hae is surrounded by a wall

about three miles and a quarter in circuit, which is not fortified in any manner; there are six entrances at gates, which give ingress and egress to the inhabitants of the city and environs; four of these gates open into the neighbourhood of the river, where the warehouses of the merchants are situated. A canal flows round the exterior of the city walls, which is about twenty-two feet in width, and there are also three canals, led from the river, which run through the heart of the city in transverse directions, lesser dykes or streams branching off in various directions from these; the city is built, in narrow, filthy streets or alleys, and is crowded with shops, and people actively engaged in business; but few of the thoroughfares are paved or flagged with stone or granite, the greater number being covered with tiles or bricks, which are placed with their edges upwards. The effluvia in these narrow, crowded thoroughfares is most noxious, as the drains, ditches, and moats are all uncovered, and are choked up with refuse matter of the most disgusting description, and stagnant water.

The number of warm bath establishments in Shang-hae, strike the stranger with wonder, and the scenes that he beholds within the walls, with disgust; the inhabitants of this province appear to be peculiarly subject to cutaneous diseases of the most revolting description, and when a number of them are unclothed, for the purpose of bathing, the sight of, and the effluvia which arises from, their persons, is most offensive to the visual and olfactory organs of an European.

The shops that are devoted to supply tea, and cooked food are numberless, as well as the taverns and tea gardens; and both alike are crowded with the various grades or classes of the inhabitants, from the mandarin and wealthy in their silken robes who frequent the taverns and tea gardens; down to the poor mendicant, with scarcely a rag to cover his emaciated form, who goes to the itinerant cooks' stand, where he can procure the largest quantity of rice and fish for his few "*cash*."

Many shops that sell provisions, uncooked, present very unpleasing sights, from the quantity of disgustingly, flabby, fat pork that is exhibited for sale, and in some of the narrower streets, it is almost impossible to pass between the stands which are placed before the houses, on which these edibles are exposed for sale. Fish, vegetables, fruit, and pork appear to be sold in certain quarters of the town; and there is green food used here as a vegetable which at first astonished us; a kind of trefoil or clover, and the shepherd's purse, are consumed by the inhabitants of Shang-hae; and we can assure that portion of the community who are denominated gastronomes, that these vegetable edibles, when properly prepared, are far from being despicable, or even unpalatable.

The fruits of Shang-hae are remarkably fine, the peaches exceedingly so; and the apples, pears, and grapes would not disgrace the cultivators of Europe; but the wealthy take great pride in the productions of their gardens, sparing neither expense nor trouble to obtain finer fruit than their neighbours.

The merchandize which is exposed for sale in the

shops consists of embroidered, plain, and flowered silks, satins, and crapes, cottons white and coloured; carved and distorted bamboo ornaments, bamboo pipes frequently five feet in length, pictures of native scenes, and by native artists;* bronzes, jaed stone ornaments; antique porcelain, and every imaginable article of all descriptions, either of luxury, curiosity, comfort or necessity. In every part both of the city and suburbs are to be found joss-houses, or temples belonging to the various sects; and to prove how little respect the Chinese pay to religion, theatrical representations are constantly held in the temples at Shang-hae, whilst jugglers and fortune-tellers appear invariably to select the vicinity of a joss-house, to practice the cheating acts of their respective vocations.

The population of Shang-hae is estimated as being under one hundred and fifty thousand, but we believe that the population of the city and suburbs (which are extensive and densely peopled) would exceed two hundred thousand. The character of the natives of Shang-hae is peaceable, and their moral qualities are not remarkable for viciousness; but the influx of sailors from many provinces, more especially from Fo-keen, produces frequent rows and fights in the city and environs. The natives of Fo-keen may be called the Irishmen of China, as they are noted all over the Celestial Empire for their irascible, pugnacious, and pugilistic propensities; moreover the province of Fo-keen has been frequently in a state of rebellion

* We regret to say, that frequently pictures of the most indecent and immoral description and tendency, are publicly exposed for sale.

against the lawful authorities; therefore the resemblance is complete.

The wealthy native merchants do not live at Shang-hae, their residences being at Soo-chow-foo, which is the most luxurious and wealthy city of the empire, and the most fashionable; in short, as Paris is deemed in Europe the most civilized capital, so is Soo-chow-foo deemed the Paris of China; for all, that is remarkable for fashion, beauty and good taste in the Celestial Empire comes from that city, which is within eighty miles of Shang-hae. Clerks, managing men and brokers are resident in Shang-hae, who transact business in the absence of the principals.

The local government is composed of the taou-tae or chief local magistrate, the hai-fang, or superintendent of maritime affairs, who, in the temporary absence of the taou-tae, assumes the reins of government; there are several inferior or subordinate mandarins, the principal of which is the che-keen or police magistrate. The British consulate is within the city walls, and from the firm determined line of conduct pursued by the consular authorities, the British flag has not been disgraced, by the insults offered to British subjects, being allowed to pass unnoticed and unpunished; which has been too often the case at other ports.

During the war Shang-hae was the city which sustained the least damage, as it was taken by our troops with comparatively little detriment or destruction, to property, limb, or life.

The climate of Shang-hae is tolerably salubrious,

for China, but rheumatic affections are common in the winter, and fevers in the summer; the range of the thermometer is considerable, as it will exceed one hundred during the hot season, and fall to twenty-four degrees during the cold. The atmospheric changes which take place in one day is considerable, and proves most trying to European constitutions, as the thermometer has been known to vary twenty-seven degrees in one day. And in November 1848 the thermometer fell, in the course of twenty-four hours, forty degrees. Snow falls during the winter to some extent, and remains on the ground for days, and ice-houses are abundant in the vicinity of the numerous streams.

A great number of Roman Catholics are to be met with in the city and neighbourhood of Shang-hae, who are under the guidance of a bishop, who resides on the opposite side of the river, about five miles from Shang-hae, at a town or village called Kin-kea-hong; this dignitary is the titular bishop of Heleapalis, his jurisdiction extending over the provinces of Keang-nan and Shan-tung, and his diocese is supposed to contain fifty thousand or more professors, and believers in the doctrines of the Romish Church. About a mile and a half from Shang-hae is a curious ruin which appertained formerly to the Roman Catholics, this building had been a church, and from concomitant circumstances is presumed to be more than a century and a half old; it is now dilapidated, and is used as a store-house. An arch of semicircular form divides the chancel from the body of the building; there is a finely carved altar about three feet and a

half in height, and seven in width; this is composed of stone, and a tablet of the same material is placed over the altar, on which is inscribed in large Roman letters I. H. S. with a cross in the centre, above the letters; strange to say the remainder of the tablet is filled with dragons, carved deeply in the stone, that fabulous creature being the sacred emblem in Chinese mythology. What the mythology of China can have in common with the Romish Church it would be difficult to determine. On one side of the building are six grave-stones, with I. H. S. inscribed upon them and crosses; these mementos are placed close to a mound ten or eleven feet in height, which was planted with various flowering plants and shrubs; there is also a tablet close to the entrance of the building on the outside, which is erected to the memory of a Roman Catholic mandarin.

The vast plain of Shang-hae is cultivated to an extent that would appear incredible to all, save those who have beheld it; in short, it is one vast garden; the soil is composed of rich loam, in which are planted crops of various descriptions, but cotton is the principal crop that is relied upon, as from this district the greater part of the Nan-kin cotton comes, both the white and the yellow; from the latter the cloth is manufactured, called by Europeans Nan-keen. The other crops are rice, wheat, barley, yams, egg-plants, trefoil, turnips, carrots, cucumbers, cabbages, and sweet potatoes; the people being essentially agriculturists in this neighbourhood, farms of every size meet the eye, and occasionally a stack of grain will be seen, as neatly stacked, and as carefully thatched,

as could be seen in any English rural district; reminding the gazer forcibly of *home*, increasing the heart's yearning to be there. The weeping-willow is to be seen on the banks of all the streams, and the maidenhair tree (*salisburia adiæntifolia*) grows to a large size, the beautifully pencilled foliage affording a welcome shelter from the noon-day heat; a stunted description of elm grows here, but we do not believe the Chinese use it for timber.

In the various cemeteries of this district, appertaining to the mandarins and wealthy, clumps or groves of most luxuriant cypress and pine are to be met with; among the latter is a species which was introduced into this country in 1843, by Mr. Fortune, the botanical collector to the Horticultural Society, and is the most beautiful pine yet known; it grows to a great height, the trunk being slender and straight; the manner in which the branches spring from the stem, and the foliage, is the most elegant and graceful that can be conceived. This tree is cultivated by the Chinese with excessive care, as it is prized and valued extremely, being used for flag and lantern poles, and for other decorative purposes.

From the dense population of this district, a large portion of land in the vicinity of the city is appropriated to the burial of the dead; numbers of coffins literally encumber the earth, as they are not buried, but placed upon short posts, thatched over with paddy-straw; the Chinese frequently allow these coffins to crumble into dust before they bury them, many, apparently, having a strange dislike to placing the dead in the earth. Mounds after mounds meet

the eye, of a conical or round form, in which the dead are deposited, and as these are planted either with shrubs, flowers, or a long, feathery, waving grass, the effect is most picturesque and pleasing; more especially as these vast burial-places are kept in neat order, and trim array, from the precepts which are inculcated by their religious beliefs, and a Chinaman would con ider, the neglect of the tomb of his ancestors, as one of the most heinous sins he could commit. Within a few miles of Shang-hae (six or seven), are nursery gardens, which contain some curious specimens of the tree pœony, or moutan, well worthy the attention of botanists, as well as plants of the deciduous tribe.

We shall now proceed to notice briefly the public buildings in and near to the city of Shang-hae:—The first in our estimation is the foundling hospital (Yuh-ying-tang), for female children; this institution receives infants without question being put to, or introductory letter being necessary for, the person who wishes to place a child in this institution, which is supported by the Government. More than two hundred children are received into this institution annually; the method of placing the child in the hospital is simple, a padded box hangs at the door, the child is put into it; a bell is rung by the person who brings the infant, to apprise the attendant in waiting of the new arrival; the infant is then consigned to the nurse, with a wooden ticket or tally, on which is written the date of the child's admittance into the hospital, and the name that it is to go by. The interior of this building is divided into wards,

superintended by nurses, who each have charge of a ward and a certain number of children; in the largest or principal ward is the gigantic figure of a female, with little children in her arms, and clinging to her person: the design of this figure is good, and the proportions correct, and we have thought whilst gazing upon it, that it would not be considered a badly-executed group, even in Rome.

The next institution in our estimation, is the one which provides for the sick poor, and the burial of the unclaimed dead; this hospital is called the Hall of Benevolence (Jung-jin-tang); this institution is supported by voluntary contributions and subscriptions; having branches of the same in other parts of the city and suburbs. In the largest house in the city, old and young are received, the latter, when convalescent, receiving instruction from a schoolmaster who is paid from the funds of the hospital; some few old and infirm persons receive relief, being permitted to reside out of the hospital. The coffins are kept ready for use, they are strongly and neatly put together, and the name of the institution, with the number,* is inscribed upon the lid, space being left for the name of the occupant.

The burial is conducted with decent propriety, the coffin and funeral might shame Christian England, when we reflect upon the manner, oft-times indecent in the extreme, in which our paupers are consigned

* Thus, if seven thousand coffins had been gratuitously furnished to the poor since the foundation of the institution, the next coffin would bear the number of seven-thousand and one. We should presume the number above named must be greatly exceeded, as in 1843 coffins were seen bearing the number of six thousand and eighty odd.

to mother earth, when buried at the expense of the parish. When we remember that this benevolent institution is founded, and maintained voluntarily by heathens, many of whom do not believe in a future state, our praise ought to be unbounded; and professing Christians would do well were they to follow the example of the pagan Chinese, by providing for their poorer brethren, setting aside some of their wealth or luxuries for that purpose.

A fine triumphal arch is erected to Seu, the father of Can-di-da, who held the highest offices of state in the seventeenth century, an altar in the city is also dedicated to his memory, where his descendants worship his effigy; his sepulchre is outside the city walls, near the southern gate, around which is planted seven trees, which have attained an immense size. Near this triumphal arch is a fine temple, devoted to the worship of the god of fire, or Pluto of Chinese mythology; close to the northern gate are several temples called Ching-wang-meaou: the largest joss-house in this range of buildings is dedicated to the god who presides over the city. Many idols of gigantic proportions decorate the temple, some of which are remarkable for the spirit of their modelling and execution. The next temple is devoted to the memory of the military mandarin who fell during the war, whilst bravely defending the Wo-sung forts; the Chinese have made a god of him, offerings and incense being daily made and burnt before his effigy or image, which is placed behind the chief altar. The Buddhist joss-houses are numerous in the city, some of them being fine structures and handsomely decorated;

many of the gods are of large size, and frequently are placed in trios, representing the three Buddhas, of the past, present, and future. Within the city there is not a pagoda, but four miles and a half up the river is a tolerably fine one, called THE DRAGON'S GLORY.

We regret to say that the consumption of opium is very great, and the number of smoking houses considerable. Little good can missionaries do at Shang-hae, while Christian England panders to the vices of the natives, for the filthy lucre of gain.

Although the appearance of Shang-hae is inferior to Ning-po, it is the most important place of trade on the coast of China; it is, in fact, the chief entrance to the whole of the Celestial Empire, as it is connected, by water communications alone, with more than a third part of China. Vessels and junks come from all parts of the coast of China—from Singapore, Borneo, Penang, Malacca, Java, and other parts. This part of the country is called by many the Valley of the Yang-tsze-kang, and the facility of communication afforded by the numerous rivers, and multitudes of canals, is incredible: some of the latter are natural, whilst many have been constructed at an enormous outlay, both of time and money, and are stupendous proofs of man's ingenuity.

The facility of the inland transit to most parts of China, from this place, almost equals that offered by the liquid element; the trade carried on is considerable, and most British and American firms, of respectability in China, have establishments at Shang-hae. Many small craft from the interior;

since this port has been thrown open, come down laden, to the water's edge, with teas and silk, carrying back the produce of Europe and America, and a brisk trade is carried on in white calicos or long cloths, which the Chinese dye to suit their own peculiar taste. We feel convinced that Shang-hae will, in a short time, become the port of the greatest importance in China to foreign merchants, leaving Canton in the rear. In the first place, all green teas, and a great portion of the black, can be taken to Shang-hae at much less expense than they can be forwarded to Canton; the principal silk districts of the northern parts of China are near to Shang-hae; cotton grows in abundance in this district; and the propinquity of Nan-kin, the former seat of Government, and the wealthy and luxurious cities of Soo-chow-foo and Hang-chow, the inhabitants of which desire and use abundantly the produce of Europe—all conspire to make this port one of considerable trade (which is yearly increasing), and importance to the merchant.

It is stated there come by the Yang-tsze-kang annually to Shang-hae five thousand three hundred vessels, which convey goods that are to be exported, as these craft never put out to sea, above seven thousand vessels and junks go to sea conveying goods and passengers. Making allowance for inaccuracy and exaggeration in these returns, we know that the commerce, trade, and traffic carried on at Shang-hae is enormous.

The junks which go to Kwan-tung, Shen-se, Lea-wung, and Lean-tung, carry cotton, teas, silk, and cotton cloths, from Soo-chow-foo and Nan-kin—European produce, opium, flints, bèche de mér, birds'-nests, and sugar.

It would occupy too much space, were we to attempt to enumerate the number of vessels, and their freights, which arrive at and depart from Shang-hae; and from the native registers kept in the custom-house at the Woo-sung river, it appears that nearly two thousand junks arrive annually from the outer seas, which are laden with every description of produce, both native and foreign. From statistical returns it would appear there is annually imported into Shang-hae five hundred and odd thousand peculs* of sugar; one hundred and twenty thousand peculs of dye-stuffs and drugs; an equal quantity of sapan wood; between three and four thousand peculs of cones; about two thousand peculs of bèche de mér; seventeen hundred peculs of sharks' fins; and eighteen hundred peculs of birds'-nests. These pay some trivial duty, almost a nominal one; but small as it is, some of the articles above named are smuggled to a great extent. The finest green teas can be procured at Shang-hae fully twenty-two per cent. cheaper than they can be bought in Canton; silks also can be bought at a lower rate, both raw and manufactured; and rhubarb likewise, at as cheap, if not cheaper rate than at Canton. The manufactured silks of this district are renowned, and justly so, throughout the Celestial Empire; the chief articles manufactured are satins, silks, damasks, crapes, and a thick description of serge; the fabrics of these being plain and figured.

Although teas and silks are the staple articles

* A pecul is about one hundred and thirty-three pounds.

of export at this port, the following articles can be procured of the best quality, and at a moderate rate:—cotton, porcelain of the finest and best description, China-root, camphor, cassia, sugar, copper, hemp, a very excellent description of fine flax gamboge, stick lac, indigo, dyes, plumbago, &c. &c.

A very large white pea is grown near Shang-hae, from which oil is extracted for burning; and the pulse is then made into a large cake, pressure being used to cause all moisture to exude: this cake is used for manure, feeding cattle and swine; so extensively is this article used, and so great is the consumption, that the late Mr. Thom, then one of H. M.'s Consuls stated, that from Shang-hae alone ten millions dollars' worth is sent or distributed over China.

Coal, of the sort called "kennel coal," is found in abundance near Shang-hae; the Chinese take no trouble to work the mines in a proper manner, contenting themselves with obtaining the coal nearest to the surface; and as this finds a ready sale, being used by our steamers, the natives are content. We feel convinced that were these mines properly worked, coal of a better, if not the best description would be found at a greater depth; and we would suggest to a body of enterprising men, the practicability of turning these coal mines to good account.

We cannot close this chapter without noticing the vast establishments in Shang-hae, for the hatching of poultry by artificial heat; the process used is a simple but efficacious one, and the heat employed is not particularly great, as the thermometer seldom exceeds ninety-three. At the principal establishment the proprietor affirms that he frequently hatches five thousand eggs per diem; this may be true or untrue, all we know is, that great quantities of eggs are thus hatched, and that it is exceedingly amusing to see the little ducklings popping out of their natural domiciles.

CHAPTER XIV.

Chusan—Situation—City of Ting-hae—Chops and extraordinary announcements—Character of the inhabitants—Population—War and troops—Conduct of our men—Joss-house turned into an armoury—Climate—Anstruther's valley and dream—Interior of the Island—Canals—Tombs—Bays—Approach to Chusan—Consumption of Opium—Opinions of various authors—New Treaty proposed—Why Chusan ought to be re-obtained—Opinion of the French Ambassador concerning Chusan—Intercourse that might arise with Japan—Price of Provisions—Mandarin fishery synonymous with the herring fishery—Poultry—Hatching-shed—Vegetables—Fruits—Game.

CHUSAN is undoubtedly the most eligible spot in China for a British Colony, the climate being salubrious, the harbour far superior to that of Hong-Kong, as it is more easy both of access and egress during the prevalence of contrary winds, and affords a safer shelter during a typhoon. Fifty sail of British craft, have been at anchor in Chusan harbour at one time; and there is a larger harbour near to it, which has been called by us Spithead, that would contain, at least, a hundred and thirty good-sized vessels without crowding. The geographical position alone of Chusan, would render it the most eligible spot in China to the British Crown, and it is stated that the Duke of Wellington, whose skill and talent as general, and diplomatist cannot be doubted, has termed

this island *the key of China*. Chusan lies midway between the southern and northern provinces, at the mouth of the noble Yang-tsze-kang; the river which divides the Celestial Empire into equal portions, as all canals centre in this river; the communication by water with Pekin the capital of China and seat of government, and with many of the wealthiest cities, is both facile, expeditious, and cheap. The supplies that can be obtained on the island are abundant and cheap, the climate more salubrious than any other in China, and the maritime advantages very great; the soil is fertile, the inhabitants peaceable and well conducted: in short, the contrast between the healthy fertile island of Chusan, and the barren pestiferous island of Hong-Kong, is as vast as it can be.

We will now proceed to give a description of Chusan, and believe that we shall satisfactorily prove to our readers, that our statement is not an exaggerated, singular, or fallacious one, as we shall cite authors of celebrity, men of undoubted soundness, and clearness of judgment who coincide in our views.

Chusan, situated in the province of Chi-kiang (or Chow-san, so called from the fancied similitude to a boat) is the principal or largest island of an archipelago, which lies off the middle portion of the extensive line of the Chinese coast; this cluster of islands extends from north to south about sixty-five miles, from east to west about fifty, (being distant, from the main land of China about nine miles) the group being a district of Ning-po, called Ting-hae-heen.

The capital of Chusan is Ting-hae which lies in

north latitude 30° 10′; and in east latitude 122° 14′; the length of the island of Chusan being nearly twenty-four miles from east to west, the average width from north to south, ten miles, the circumference nearly one hundred and fifty miles, the form, an irregular one. The city of Ting-hae is not quite a mile in length, and less in width, being surrounded by a wall seventeen feet and a half in height, and fourteen in width; gates are placed at four parts which open into the country at north, south, east, and west; this wall was in a dilapidated state when the British troops evacuated Chusan (in accordance with the articles of the treaty) the ramparts having been damaged, and partially destroyed in the late war; and during our occupation of the island the Chinese authorities had not attempted to repair it. Near the western portion of the city a fine lofty pagoda stands, towering above the houses; and we regret to say that many a vacant space was to be seen, where had stood the residences of the mandarins, and government offices, which had been demolished and destroyed by our troops; in many instances from wantonness and the love of mischief.

The streets are narrow, but crowded with shops where every article of necessity or luxury, made or procurable in China, is exposed, or to be found for sale; silks of the costliest fabric and texture, embroideries of the most elaborate nature, grass cloth of fine tissue, almost equalling French cambric, porcelain, bronzes, bamboo distortions, ivory carvings, tortoiseshell ornaments, pictures, and jaed stone sceptres, all were to be found in the shops of Ting-hae during

the occupation of the island by our troops. It used to afford infinite amusement, to read the extraordinary announcements in the English language, which were placed in the front of many Chinese shops; our sailors and soldiers, had tried to persuade Foo-kie, that they ought to adopt an English cognomen, and place English inscriptions about their shops, if they wished to attract customers, or thrive in business; and as every Chinaman has a very good idea of number one, and what concerns their interest, in many instances the suggestion was followed, the adviser being requested to select the name and write the inscription. This request when complied with, frequently set all rules of orthography and probability at defiance, and the numbers of sole purveyors of edibles to her Majesty was astonishing; at least four bakers, as many butchers, and vegetable mongers solely supplied her Majesty Queen Victoria with these necessaries of life. One clothing establishment exhibited, in flaming characters, "Tailor to her Majesty Queen Victoria and his Royal Highness Prince Albert by special appointment:" so far so good, but underneath this was written—*Unifomsofalldeskiptionsmadere*, in one continuous line, which we will thus explain and elucidate; this was intended for "Uniforms of all descriptions made here;" but was thus spelled, *Unifoms of all deskiptions mad 'ere.* Whether this had been written in "sober sadness," or for "lack of knowledge," deponent knoweth not; all we know is, *that there it was*—"Shultz, tailor from London;" "Buckmaster, tailor to the Army and Navy;" "John Jones, breeches maker;" "Squire Sam, the porcelain mer-

chant;" "Dominick Dabbs, grocer:" all had their shops in Ting-hae; and it was ludicrous in the highest degree to hear the extraordinary lingo or jargon in which the Chinese would reply when addressed by their novel appellation.

The inhabitants used to affirm that soldiers and sailors belonged to the class or caste called *Isay*; this arose, we presume, from hearing our men constantly shouting to each other "I say;" therefore, the natives thought that "I say" was the cognomen of all the lower orders.

The character of the inhabitants is peaceable, *moral, industrious*, and orderly, there being but little crime in proportion to the population, which is estimated variously, but we believe the round number might be taken as exceeding one hundred and twenty thousand. In Smith's "China," page 264, we read (and in every word and sentiment we coincide), "The social condition of the people of Chusan stands forth in happy contrast with the heterogeneous elements of which the Chinese population of Hong-Kong is composed, and with the nocturnal depredations on property, and violence on person, which have long prevailed there. On the testimony of those officers of the British Government, who have had the best opportunities of ascertaining the truth, Chusan possesses an orderly, industrious, and respectable class of inhabitants, and enjoys a general exemption from those social disadvantages, which have converted the British possession, off the Southern coast (Hong-Kong), into a receptacle for the most abandoned desperadoes of the adjoining continent."

When Chusan was taken, our troops committed fearful excesses, the city of Ting-hae was sacked, pillaged, and plundered, the officers in command being unable to restrain the men, inflamed by success, and excited by sam-shoo, the scenes that were enacted are terrible to dwell upon, and disgrace the name of Great Britain. All respectable natives quitted the island, and a length of time elapsed before they could be induced to return, although the British commander offered protection to life and property, if they would return or remain. It was lamentable to see the poor trembling creatures coming forth from their houses and hiding-places, imploring and entreating the red-bristled barbarians to spare their lives and property, offering them tea and sweetmeats to disarm and appease their wrath. Slowly, and by degrees, the more respectable class of the inhabitants returned to the island and reopened their shops, when the Chinese authorities forbade the natives to supply provisions to our troops, and several who disobeyed this order were severely punished.

These rigid enactments compelled many to close their shops and quit Chusan, and thus it was that our troops speedily suffered from the scarcity of provisions, as it was not practicable to procure the wholesome necessaries of life in sufficient quantities to furnish our men with supplies, and they ate meat salted and cured in Calcutta, that *was green with putridity*, and biscuits that were full of maggots and weevils. The result was, what was to be anticipated, our men fell prostrated by disease, increased to a great degree by the quantity of sam-shoo which they

insanely drank, when almost maddened by thirst and hunger.

In our estimation, the only shadow of an excuse that our diplomatists had for rejecting Chusan, was the apparent unhealthiness of the spot; but we shall show that our troops suffered from bad provisions, bad lodgings, and worse management. We read in Dr. McPherson's work, "War in China," page 21: "It required no gifted soothsayer to prognosticate what the results would be, where men were placed in tents pitched in low paddy fields, surrounded by stagnant water, putrid and stinking from quantities of dead animal and vegetable matter. Under a sun hotter than that ever experienced in India, the men on duty were buckled up to the throat in their full dress coatees;* and in consequence of there being so few camp followers, fatigue parties of Europeans are daily compelled to carry provisions and stores from the ships to the tents, and to perform other menial employments, which, experience has long taught us they cannot stand in a tropical climate. Bad provisions, low spirits, and despondency, drove them to drink. This increased their liability to disease, and in the month of November there were barely five hundred effective

* This is the greatest piece of absurd cruelty that ever was practised upon any class of men—compelling them to wear on duty the same clothing in a tropical climate, that is only calculated for a temperate one: we have constantly heard of men fainting under the weight of their accoutrements, before guard was relieved; and to see the poor fellows panting and gasping while on guard, under the scorching rays of a tropical sun is painful to humanity. Those authorities in England, who are paid by the country, and whose duty it is, should see that the soldier has clothing provided for him, that would be adapted to the climate he may be in.

men in the force. *A sort of infatuation seemed to possess the minds of the authorities;* medical men, as is often the case were set down as croakers,—their recommendations were neither listened nor attended to: once, also, the Admiral and Captain Elliot were known to have walked through the hospital of H.M. 26th Regiment. There were at that time upwards of four hundred poor sick fellows on mats stretched on the ground; many, alas, never to rise from it. The surgeon was directed to spare no expense, to procure everything he considered necessary; to be unremitting in his attentions, and to make application to the admiral direct in case aught was wanting. The surgeon recommended that a ship should be laid apart as an hospital ship, and that another should be given to take the convalescent to sea, for change of air; unfortunately, however, there were no ships available at that time!"

When our troops had proper provisions and lodgings, the fearful mortality ceased, and in no part of the tropics did our men preserve their health and thrive better than at Chusan. We read in Smith's "China," page 273: "The dreadful ravages of disease by which so many of our troops were brought to the grave, on the first occupation of the island, in 1840, were soon proved to be, not of local insalubrity, but of unparalleled privations. For four years since its second capture, Chusan has been found a healthy and agreeable residence; and many are now able to acknowledge with gratitude to the Almighty, the invigorating influence of the climate, after a change from the insalubrity of Hong-Kong." After the treaty was signed, the Chinese flocked to Chusan

provisions were abundant and cheap, shops of all descriptions were reopened, and established in Tinghae; in fact, when the wants and requirements of Europeans became known, the Chinese appeared to strive to supply them quickly, each one, in his thirst after gain, wishing to be the first in procuring and selling the desired article.

It is our duty to be impartial, and although public regulations were enacted for the preservation of order, alike among the British and Chinese, we regret to say that too often during our occupation of Chusan, the outbreaks and misdemeanours of our soldiers and sailors, when perpetrated against the Chinese, were allowed to go unpunished; but woe unto the native of China who violated these enactments, punishment was certain to await him when the complaint could be substantiated; we believe also, that we have not paid sufficient or proper attention to the feelings of the Chinese, in some matters, for instance, the receptacle chosen for the arms of the Madras Native Infantry, was one of the joss-houses in the city; with so many buildings at command, surely one might have been fixed upon, calculated for this purpose, without making a religious edifice the receptacle for warlike weapons.

Some affirm that the Chinese did not care, or take umbrage at the occupation of this joss-house by our troops; but although they did not dare to express their feelings in the presence of their conquerors, we well know what those feelings were. To say nothing more, it was bad policy, and bad taste, to set the religious [illegible]ces and feelings at nought, of a nation,

whose monarch had entered into a treaty with the sovereign of Great Britain, a body of whose soldiers occupied, *pro tem.*, a portion of the territories appertaining to the said ruler, in pursuance of the articles contained in an amicable treaty.

The joss-house above alluded to, is a fine spacious building, containing gods whose countenances express the various passions: these figures are of a large size, made of wood, most elaborately carved, and appropriately painted; the various attitudes in which these figures are placed, represent entreaty, affection, prayer, or supplication, and wrath: we believe this temple possesses the finest effigies, and most correct architectural proportions of any yet known in China; but we regret to state, that both statues and building were besmeared and defaced by marks of betel, and other abominations indulged in by the sepoys. The climate of Chusan is salubrious, and, as before remarked, those whose health has suffered, and whose lives are spared, invariably regain both health and strength at this invigorating "Montpelier" of China. Nevertheless, the range of the thermometer is great, falling as low as 20° in January, and rising to 90° in the hot season, which is June, July, and August. The health of the troops was exceedingly good at Chusan (as soon as proper food and lodging were given them), and the mortality scarcely greater than it would have been in Europe, not exceeding three men in one hundred; whilst at Hong-Kong, the mortality *alone of H. M. 98th Regiment was, on an average, one man per diem:* let our readers refer to the chapter on Hong-Kong, and they will there read

the sickening accounts of the mortality and sickness which prevailed in H. M. 95th (unfortunate) Regiment. To use an officer's words, the sepoys, or Indian troops, "die like rotten sheep at Hong-Kong; whilst at Chusan the mortality does not exceed that of British soldiers."*

The interior of the island of Chusan is remarkably beautiful and picturesque, and no part is more beautiful than the long valley, christened by Europeans "Anstruther's Valley," as it was there that officer fell into the hands of the Chinese. One of the most extraordinary circumstances connected with Captain Anstruther's capture is the following; those who believe in dreams, and "that coming events cast their shadows before," will, by this recital, have that belief strengthened. The night before the captain was missed, a brother officer, in passing near his tent, heard moans, and suppressed groans of agony; fearing that Anstruther was ill, his comrade entered his tent, and found the captain asleep in his bed, but moaning and groaning as if suffering severely from mental agony. Anstruther was awaked by his friend, who inquired what was the matter; the reply was, that he had dreamed the Chinese had surrounded him and made him prisoner, whilst he was out making a survey. Anstruther laughed, thanked his friend for looking in to see what was the matter, and wished him good-night; his friend returned the salutation, hied off to the mess to tell Anstruther's

* It has astonished many, that the natives of Asia cannot endure the climate of Hong-Kong so well as the British; for the sickness and mortality both of the Indian troops and Ceylon Rifles were terrific.

dream; and many a hearty guffaw was indulged in at the captain's vision.

The following day, the 16th of September, Captain Anstruther went out to take a survey in the island, accompanied by an old lascar (who was the captain's faithful servant), both being as usual unarmed. *Captain Anstruther was taken prisoner by the Chinese,* and the poor old faithful lascar was butchered before his master's face. We feel assured our perusers will pardon the digression; and we will now return to the inland description of Chusan in sober plodding earnestness.

In the island there are seventeen principal villages, together with many smaller ones, or hamlets; these are filled with well-cultivated farms, as but a small part of the fertile island of Chusan is allowed to remain uncultivated; noble hills, from eight hundred to two thousand feet in height, which are frequently planted with fir and bamboos, meet the eye; whilst in the luxuriant valleys at their base, grow paddy, beans, sweet potatoes, and maize, and the lowlands are also adorned and enriched by the magnificent walnut, Spanish chestnut, varnish, and tallow trees. The farmers cultivate and raise cotton for their own use; a species of palm tree is also reared on the sides of the hills, from the fibre of which rope is made; and the green tea tree is cultivated by all those who possess a farm, however small. As soon as the last crop of rice is got in, then the ground is prepared for the reception of other crops, such as cabbages, trefoil, or clover, and the oil plant; in short, almost all that grows in China, appears to be cultivated, and thrives

in the fertile, beauteous island of Chusan. The more beautiful, though less useful, tribe of flowering shrubs grow in wild luxuriance; the hills and valleys are clad in smiling array with the graceful glycine, the elegant clematis, the sweet-smelling honeysuckle, the fragrant rose, and the delicate exquisitely-beautiful azalea. No pen can describe the sublime beauty of these mountains, bedecked and clothed in Flora's most lovely gifts; and the poor, humble, lowly, worm man, "looks from nature up to nature's God," blessing that Gracious Being, who made and planted the lofty mountain's side, with nature's choicest gifts.

Fine canals are both numerous and wide, serving alike for irrigation, and to mark the boundaries of lands or property; the largest of these canals, is of sufficient depth to admit junks of small size to navigate it some distance into the north valley; this artificial stream runs southward and eastward of the city of Ting-hae. Cascades and streams of pellucid waters dash down the mountain's sides; and thus the canals are always kept full by means of locks. Chusan is intersected by paths and roads in every direction, which are elevated above the neighbouring fields. At present these roads are narrow, but might be widened at a comparatively trivial expense, could we be fortunate enough again to obtain possession of Chusan.

Small joss-houses or temples devoted to the Buddhists, where two or three priests reside, are dispersed about, lying nestled in the groves which skirt the mountain's sides; numberless sepulchres are to be found on the island, thousands of them being completely overgrown with long waving grass; and there is scarcely a place on the hills which lie north-west of the city of Ting-hae that is not adorned with stone monuments on which the name, title, age, and date of the decease of those who slumber near, are not inscribed. The tombs of the wealthy are exceedingly handsome and are placed in picturesque situations, having juniper, cypress trees, and flowering shrubs planted round them; the whole being tended with the utmost care, and kept in the greatest order.

The two chief or principal bays of Chusan, are those of Ting-hae and Sing-kong, the first being on the southern, the latter on the western coast of the island; the bay of Ting-hae has three excellent entrances, and is also landlocked. There are likewise many smaller bays and harbours, where vessels might ride safely at anchor. The bay of Sing-kong is a noble one, as it is nearly five miles in length, has two entrances, which are situate at the northern and southern extremities of the harbour, which afforded safe anchorage for our men-of-war, and merchantmen of large tonnage, as the bay is well sheltered and the anchorage good. All naval as well as practical men, speak and complain *of the want of docks and a dock-yard* in the China seas; where could a better site be fixed upon than Sing-kong strait. But the folly of our diplomatists threw away the island of Chusan where fertility and salubrity dwell; and fixed upon the arid rock of Hong-Kong, where barrenness presides, death and disease reigning triumphant.

As Chusan is approached the view is most exquisite, numerous small islands bespotting the sea in every

direction, and as the island of Chusan consists of numberless ranges of mountains and well wooded hills, the view is most charming, especially to those who have recently quitted the fetid broiling bog, Hong-Kong. Towards the eastern extremity of the island rises the highest elevation, and the blue mountain tops, bring the scenery of North Wales, or the highlands of Scotland visibly and powerfully before the mental vision of the gazer; this illusion does not vanish upon setting foot on terra firma, as at the head of each valley are mountain passes, and the surrounding country is diversified by wood, water, hills, and glens; the latter greeting the eye with all the vegetable luxuriance before noticed.

Whilst Chusan was occupied by our troops little foreign trade was carried on, (as our merchants naturally did not feel inclined to form establishments upon an island so soon to be given up); save in *China's curse, opium.* Smith affirms that in Chusan harbour, the average sale of opium, was from two hundred and twenty-five to two hundred and thirty chests per month: and this statement we feel convinced rather underrates the quantity sold. From Chusan the opium was sent to the adjacent mainland, from whence it was distributed over the empire; Christian England throwing aside all principles of honesty, or probity, in supplying the natives with a poisonous, pernicious drug, forbidden by their laws to enter the empire. For gold and gain, Great Britain's sons deal death and destruction around them, and the legislature encourages them in this nefarious proceeding, by neglecting to suppress

and stringently punish all, that violate the laws of nations and honesty, by engaging in the smuggling, or traffic in opium.

How the eligibility of Chusan, for a British Colony came to be overlooked, is an enigma; ignorance cannot be pleaded, as Sir George Staunton, in his account of Lord Amherst's Embassy in 1793, speaks of the noble harbour, safe anchorage of Chusan, and the salubrity of the spot: surely the manifold advantages that would have accrued to Great Britain by retaining, or taking Chusan, instead of Hong-Kong, ought not to have escaped our diplomatists; the Emperor of China empowered *Keying to accede to all our* terms, giving him the imperial seal and sign-manual. Why Chusan could not have been demanded as well as Hong-Kong, none can tell; had this been done we should have been able to have afforded protection to the northern as well as the southern ports; for this evil there is at present no remedy, but should another war arise, or fresh treaty be entered into, we trust that Great Britain will benefit by her dearly-bought experience, experience purchased with the lives of thousands of her sons, and obtain possession of Chusan and there form a British Colony. We shall now quote various authors of celebrity whose opinions coincide, with the views of practical men.

Mr. Lindsey thus writes in his account of the voyage of the *Sylph* along the coast of China: "Superior to all is the Island of Chusan; the advantages of a central situation on the coast, communicating with the very heart of China, of anchorages, harbours, fertility, population, climate, are all here

united: Ning-po, Hang-chow, Shang-hae, and Japan are distant only a few days' sail. Among these numerous islands (the Chusan group), there are almost as many valuable harbours, or places of perfect security for ships of any burthen: this advantage, together with that of their central situation in respect to the eastern coast of China, and the vicinity of Corea, Japan, Loo-choo and Formoso, attract considerable commerce."

Gutzlaff writes, in his "Retrospect of Two Years' Peace:" "Chusan will hold a very prominent place in the history of our commerce and intercourse with this country, whatever the political events may be in future; as a mere territorial possession, its advantages will be considerable. * * * The island is fertile, and contains a dense, industrious, agricultural population, who, though more than ten times the number of the Chinese inhabitants of Hong-Kong, require not one-fifth part of the police establishment to keep them in order. * * As a commercial emporium, few places in Asia can vie in point of situation with Chusan. On the opposite main are the most flourishing cities, as respects manufactures as well as commerce. In its neighbourhood the largest rivers of China disembogue, and these will always be the high road of commerce. * * Inasmuch as it ought now to be an object of our constant endeavour to open new outlets for British manufactures, no spot on earth presents such facilities as Chusan at the present moment. * * As a station for European troops the climate is most favourable, as it is congenial to the European constitution. *

* * In a political point of view, Chusan appears in the most favourable light. The great political maxim of always as much as possible to keep the peace with the Celestial Empire, can never be so well attained as by retaining possession of the island. * * * The neighbourhood of a British force so near the great canal, and only about five days' sail from Pekin, will always make the great Emperor very careful to adopt any measures that may wound the feelings of the neighbouring foreigners. * * The best guarantee for the maintenance of our treaty will be the British occupation of Chusan. * * With a fourth of the money spent on the ungrateful soil of Hong-Kong, Chusan would have exhibited a larger and more beautiful city than we shall ever behold on the straggling hills of this colony" (Hong-Kong).

Sir James Urmston, who conducted for many years the East India Company's business in Canton, writes: "The harbour of Chusan is one of the finest and best sheltered in the world; and the whole island might be defended by a very moderate number of troops, and a small naval force." After stating that Canton is one of the worst places for trade, on the coast of China for foreign commerce, because that neither exports from India or England are required for that part of the empire, Sir James Urmston writes: "With regard to Hong-Kong, that island never can prove of the smallest benefit or value to us, beyond a mere rendezvous for shipping; and that we at all times commanded and possessed, *before we took possession of this insignificant and useless island.*

* * It never can become an emporium, unless for opium, if that trade continues."

Mr. Montgomery Martin, the late Colonial Treasurer at Hong-Kong, strongly advocated the retention of the island of Chusan, and writes, vol. ii., page 396: "But by our retention of Chusan Island, there could be no excuse for seeking a continental occupancy; it is large, fertile, salubrious, well-peopled, and admirably situated for commercial, maritime, military, and social purposes."

In Fortune's "China," page 62, we read: "Did our island of Hong-Kong possess the natural advantages and beauties of Chusan, what a splendid place it might have been made by our enterprising English merchants in a very few years."

We believe that we have now quoted sufficiently to prove, that our views are by no means singular as to the advantages that would accrue to the Crown of Great Britain if the island of Chusan could be obtained from the Emperor of China. In all probability, disturbances will arise in the month of April of this year 1849, when the city of Canton is to be thrown open to foreigners, as the inhabitants, both of city and province, are a contumacious, lawless race, evincing a strong and rooted dislike to foreigners taking up their abode, or *even entering* the city of Canton.

Should this supposition prove correct, and the governments of the respective countries be brought into collision, then a fresh treaty ought to be insisted upon, and (although we detest war and bloodshed) if necessary, enforced. The principal articles of this

new treaty ought to be, giving up the island of Chusan in perpetuity to the Crown of Great Britain, and the interchange of ambassadors from the courts of St. James's and Pekin; whilst England, on her part, in return, should agree to suppress the unlawful traffic in opium; punishing with the utmost rigour of the law, all her merchants, traders, and subjects, who might either smuggle or sell the accursed drug, and to assist the Chinese Government in extirpating the pirates who infest the Chinese seas.

Why Chusan, is the most eligible spot in China for a British colony, is, because Chusan is an island, that is both salubrious and fertile: being near to Pekin, the capital of China, and seat of Government, the maritime advantages are very great, as the communication with all ports of the empire is both practicable and expeditious. A small military and naval force would suffice to guard the colony; and should war, at any period ensue, it would be impossible to cut off the supplies, as Chusan produces all provisions that are required for the support of man; whilst at Hong-Kong we are entirely dependent upon the mainland for provisions and supplies of all descriptions; Chusan is also near to Shang-hae, the principal emporium of teas, silks, and dyes, is near the healthiest cities, and most fertile agricultural districts, and well-adapted in every way for commercial purposes, as the trading junks of Japan, Siam, Eastern Archipelago, Manilla, Borneo, Batavia, Singapore, Malacca, Cochin China, and the Loo Choo islands all pass near to Chusan; Chusan is likewise near to Ning-po, one of

the wealthiest, and most commercial cities of the Celestial Empire.

We have elsewhere remarked upon the attention which France bestowed upon China in 1845; the French ambassador, Monsieur la Compte Le Grène, visiting each port, obtaining every information upon all topics, and expressing unbounded praise upon the fertile, wealthy Chusan, combined with astonishment that we had not there formed a colony, instead of selecting the barren rock and charnel-house, Hong-Kong. Although France has now enough to do to ward off destruction and national bankruptcy at home, we believe the time is not far off when order will be restored, and a monarchy re-established; then, in the time of prosperity, an expedition might be sent to China to obtain the grant of the island of Chusan from the Emperor of China, for the crown of France. Grievous would this be for Great Britain, to lose the most eligible and salubrious spot in China, through bad diplomacy, and reckless carelessness; especially as the soil of the Celestial Empire, in many parts, has been saturated with the heart's blood of her soldiers, who fought to obtain advantages for their country.

We have animadverted in our chapter on Hong-Kong, on the want of a proper building wherein the service of the Established Church of England, could be performed: but great as that want was, there was one at Chusan which was greater, and cast discredit upon the government of a Christian country that could allow a large body of troops to remain *five years* without appointing a resident chaplain, to

perform the church service, or administer the consolations of our blessed religion, to the sick and dying. Monsieur Le Grène commented strongly upon this omission on the part of the authorities, contrasting the line pursued by his own Government; as not only was a chaplain included in his suite, but there were also several priests on board the frigate. We scoff at the religion of France, but it would be well were we to purify ourselves, before scoffing, or ridiculing our neighbours, whose good example it were well that we followed.

It may not be uninteresting to remark, that three hundred years ago the Japanese made Chusan a commercial entrepôt; and as Japan is within four days' sail, (with fair winds) it might not be improbable that an intercourse might be opened between England and that country, especially as we had in 1613 a factory at Firando, in Japan, which the Japanese then forced us to give up. Since that period, our possessions and capabilities of retaining them have increased vastly; therefore could we again induce the Japanese to allow us to trade with them, on the same terms as the Dutch, the commercial interests of great Britain would be greatly promoted, as Japan abounds in the precious metals and other valuable commodities; a voyage could be performed at all seasons, from Chusan to Japan, and thus another market would also be created for our own manufactures.

Provisions at Chusan are of the best quality, plentiful, and not one-third of the sum is asked for them that is demanded at Hong-Kong, where, at times,

provisions are scarce, and most difficult to be procured of a good quality. The shores abound in fish of numberless varieties, and during the early part of the spring, an enormous business is carried on in catching, salting, and curing the mandarin fish, which is sent to many parts of China, and the adjacent coasts, in large quantities.*

Beef, pork, and mutton, average about sixpence halfpenny per catty (one pound and a quarter); and as ice is both abundant and cheap at Chusan, there would be every facility for preserving, salting, and curing provisions for our troops: especially as salt is made, both on the coast of Chusan, and on the neighbouring islands. Bullocks, sheep, and pigs average each from four to ten dollars, according to the condition and size of the beast, or the demand for them.

Poultry is most abundant and remarkably cheap, the geese, ducks, and fowls of Chusan being of fine large breeds; an immense quantity of ducks are hatched by steam, and one of the celebrated sights of Chusan used to be, the duck-hatching establishment of a Chinaman who lived within a few minutes' walk of the northern gate of Ting-hae. The farmers, or those who rear the poultry, take the eggs soon after they are laid to the hatching-house, first placing a distinctive or peculiar mark upon each, to be enabled

* The mandarin fishery is synonymous with the herring fishery of Europe: many Chinese affirm that more than two hundred and fifty thousand dollars are invested in this trade, and that above thirty-five thousand junks and smaller craft arrive off the coast of Chusan from various ports of China, during the three months of the mandarin fishery. As soon as these delicious mandarin fish are caught, they are carefully packed in ice and forwarded to every part of the Celestial Empire.

to recognise and reclaim their own egg, should it be returned as a bad and *unhatchable* one. The hatching-house now alluded to, was a shed built at the side of the cottage, the roof being thickly and compactly thatched with paddy, the walls being plastered over with mud.

A number of straw baskets, thickly besmeared with mud, to prevent them from igniting, first met the eye, upon entering this primitive establishment; a tile is so placed, as to form the bottom of the basket, and a lid fits closely over the top, a small earthen fire-pot being placed under each basket, into which the eggs belonging to different folks are put as soon as they arrive. The baskets are kept closely shut for five days, a uniform heat being maintained under the basket by means of the before-named earthen fire-pot; at the expiration of that period they are taken out and carefully examined, to see if they are good or bad; if the former they are placed in holes, which have been cut in a board for their reception; if the latter, they are laid aside to be returned to their owners. Before the eggs have become cold, they are replaced in the baskets and kept there for nine or ten days; that is, the eggs remain altogether in the baskets about a fortnight or fifteen days, the heat of the hatching-house ranging from 93° to 100°: in the middle of the shed broad shelves are placed, on which the eggs are laid when taken finally from the baskets, being carefully covered over with a thickly wadded coverlet, and the little birds issue from their fragile domicile in about a fortnight or three weeks; the whole process of hatching an egg occupying one

month or five weeks. Eggs of the best quality can be obtained at one dollar per hundred, and the quantity that were consumed by our soldiers was *prodigious*.

Excellent wheat is grown at Chusan as well as maize, millet, and rice. Vegetables are abundant, and in no part of Europe are finer cauliflowers, beans, peas, carrots, cabbages, turnips, spinach, cucumbers, and onions, met with than at Chusan; the potato had been planted there during our occupation, and had thriven remarkably well.

The fruits are numerous, oranges, citrons, pumbelow, wild strawberries, raspberries, pears, apples, melons, plums, cherries, peaches, and grapes being grown on the island; and although some of the latter are not particularly fine, we believe that care and cultivation would speedily render them so.

There is a very fair proportion of game and wild fowl to be met with on the island, swans, geese, teal, and ducks being tolerably abundant, whilst pheasants, woodcocks, snipes, and quails, are to be found in the market; or will afford a good morning's shooting, for the sportsman, should an adventurous individual feel disposed to brush the glittering dew, from the earth's grassy covering.

CHAPTER XV.

Opium—Gambling—Dishonoured merchant at Shang-hae—Dishonesty in traders—Moral and physical effects of the trade—Punishment for violation of law—Opium clippers—Opium a *revenue* to Hong-Kong—Consumption and cultivation of Opium—Religious and moral obligation of England.

THE trade in opium is of the most fearful nature, degrading to all who are engaged in it, and the pursuit of which is violation of every law, both human and divine. It fosters and developes every evil passion the human breast is heir to, amongst which gambling, lying, and fraud, are the most glaring, and according to the Chinese proverb, "Misfortune and poverty, sooner or later, overtake all those engaged in it." The horrors and evils of this traffic are such, as to render it unbecoming Great Britain, as a Christian nation, to sanction, encourage, or permit its continuance, whatever may be the *apparent* profit to her merchants. To furnish poison to the multitude, be the gain what it may, is a crime against humanity, which cries aloud to those in power to prohibit, and arrest the destroyer: and woe be to the mighty, if they put not forth their strength to stay the human sacrifice.

It is no less incredible than true that men of correct

moral sensibilities and enlightened minds, should become so morbid through habit and the love of gold, as to embark in a smuggling trade, the magnitude of which alone lends dignity to the undertaking, and which if attempted by uneducated individuals, and upon a smaller scale, they would be the first to condemn.

Before the article reaches the Celestial Empire "Great gambling is carried on in India in the drug, —some speculate for a rise in price, others for a fall, —similar to Stock Exchange gambling here. The opium sale at Calcutta on the 30th November (1846) was stopped by two natives bidding against each other, until the price rose, it is said, to 130,995 rupees per chest! such is the *Christian* government we have in India."*

A disgraceful occurrence, which recently took place at Shang-hae, will show how all feelings of honor and probity, when the trade in opium is carried on, are sacrificed. A merchant, formerly connected with the corporation of the city of London, commenced building a fourteen-oared boat, which, from its peculiar construction, was suspected by the mandarins to be intended for the smuggling trade, as it was a description of boat rarely used for any other purpose. The mandarins complained to the British Consul, who immediately sent for the merchant in question, and informed him of the charge which had been preferred against him. He at once declared, *upon his honor*, that he was only building a *pleasure-boat*; the Consul therefore felt satisfied by this declaration and informed

* Martin's China, vol. ii. page 196

the mandarin, that the building of the boat must proceed. The Chinese authorities were not so easily satisfied, and insisted that a native merchant should become security, in a heavy penalty, that the boat should solely be used for the alleged purpose.

The boat was built, and used two or three times, as a pleasure-boat, and it proved to be the fastest boat which had ever been seen in those parts. What, however, was the indignation of the Consul, when he learned some time after, that the boat had been seized during the night, heavily laden with *opium?* It was afterwards discovered, that it had been constantly employed in this manner from the time it was first launched. To the credit of all the British in Shang-hae, it should be mentioned, that they instantly renounced the acquaintance of the dishonored merchant —not on account of the opium smuggling, which possibly they might not have objected to—but because he had pledged his honor to a direct falsehood. It is almost needless to add, that the Chinese merchant forfeited the sum for which he had become security; but it is to be presumed that he had an adequate share in the speculation.

Our smuggling princes, however, are not contented with the enormous prices obtained for the opium (varying from six hundred to one thousand dollars per chest for the Mul-wa, which is of inferior quality, the Patna always fetching a much higher price), they must need resort to fraud, by packing a chest with rubbish, and placing a layer of opium-balls upon the top; and thus when a Chinese smuggler comes on board a receiving-ship, or clipper, to purchase the contraband

poison, he is compelled to take this bag, or chest, *without examining its contents*—compelled, we say, because, as a smuggler infringing the laws of his own country, he can have no appeal. But on the other hand, the British merchant is secured against fraud, by the employment of a schroff, or person whose sole business it is to assay Sycee silver and dollars; and no opium-chest is allowed to go over the side of the vessel, until the whole value in silver has passed through his hands. We were informed by a gentleman who was long in the employment of one of the richest houses in China, that when he received the chests on board his clipper, they were not more *than half full of opium*, and that he took very good care that they should not be more than a *quarter full* when he sold them. The commander of a receiving-ship at Whampoa boasted, in our presence, that there were several hundred chests on board his ship, which purported to be filled with opium, but in reality the quantity which they contained *would not amount to fifty chests*. We do not mean to accuse *all* the merchants engaged in this nefarious traffic of such gross dishonesty, but these practices are constantly resorted to on board receiving-ships and clippers.

Immediately before Government issued their order to the British to deliver up their property in opium, for which an indemnity was secured to them, a Chinaman, named A-chan-y-ok, relying on British probity, placed a quantity of opium, for security, on board a clipper belonging to one of the richest houses in China; all the opium on board the clipper in question, including that of A-chan-y-ok, was surrendered without

delay after the order. The owner of the clipper received compensation for the whole of this abominable cargo, which was entered in his own name; he refused, however, to render any account to the Chinaman for his share, who was compelled, in 1845, to commence legal proceedings for the recovery of his own portion of the indemnity.

Mr. Martin, in his admirable work on China, after shewing the enormous amounts realized by British merchants in this nefarious trade (the profits of Jardine, Matheson, & Co., in thirty years, having been *three millions sterling*), and after describing the seamanship of the commanders and crews of the vessels engaged in the abominable and disgraceful traffic, and the excellent description of the clippers, or fast-sailing vessels, which are employed, remarks at page 259:—"It is painful to see qualities so useful, directed to such pernicious purposes. A similar remark may be made with reference to those engaged in the opium-trade in China; who have several excellent characteristics, are prompt in kindly acts, and imbued with strong national feelings. The late Mr. Jardine was a good example of his class: originally a naval surgeon, his quick and calculating mind led him early to perceive the great wealth that might be made in China from opium. To this object he devoted all his time and singular energies for about twenty years, and then returned to England, with a fortune of *more than a million sterling*. He lived but *a short period for its enjoyment;* died from a most excruciating and lingering disease; and bequeathed his vast wealth in an equitable manner among his nephews and nieces.

While in China many meritorious young men, who had no claims on him, but seemed deserving of encouragement, were advanced in life by Mr. Jardine. By the Chinese, as well as by the English at Canton, he was respected for his active habits, his intelligent mind, and hospitable disposition. Steady and ardent as a friend, equally steady and implacable as a foe, he devoted himself to the opium trade, *totally divested of all consideration as to its moral consequences, and unscrupulous of the means employed.*"

We have, we trust, sufficiently exemplified the evil passions fostered, and the immoral practices resorted to, by those who pander to the depraved opium consumers, and we will now proceed to the effects produced upon the latter, morally and physically, by the habitual use of the drug, "searching after it, as for hidden gold," in violation of the wise and just prohibitory laws enacted by the Chinese Government.

Morally, the traffic and use of opium by the subjects of China, is a direct breach and violation of law; and if the Chinese, habitually a depraved race, and prone to every vice to which human nature is addicted, deem it advisable to enact the severest laws against the sale and use of this poisonous drug, how foreign ought it to be to the British nation, and the honour of her merchants, for the sake of gain, to break the laws of a country with which we have entered into a commercial treaty, and to pander to the vices of its inhabitants! The punishments to which the unhappy dealers in, and smokers of, opium, are subjected, *through British love of gold*, may not be generally

known; it is therefore desirable to state them shortly.

Those, who are proved to be in connection with outside foreigners, shall be strangled.

The dealer is punishable according to the law in force against traders in contraband, the principal shall wear the collar for one moon, and be banished to military duty at a near frontier, and his accomplices shall receive one hundred blows, and be banished from his native province.

The proprietor of a clandestine opium smoking shop, and the individuals seducing the sons of respectable families to smoke opium, are respectively punishable according to the law in force against individuals, who delude the people by immoral doctrines, the principal shall be strangled, after undergoing a term of imprisonment, and his accomplices shall receive two hundred blows, and be banished three thousand *lee*, while all the boatmen, police officers and neighbours shall respectively receive one hundred blows and be banished from their native province for three years.

A government officer buying, or smoking opium is degraded, and sentenced to wear the collar for two months, and receive one hundred blows.

The soldiers and common people are sentenced to wear the collar for one month, and receive one hundred blows.

Physically, the effects of opium upon the enslaved victims, is almost beyond the power of language to portray; it not only enslaves its votaries, but destroys their bodies; it commits such fearful ravages

in its progress, that the mental powers are wholly paralysed, and the consumers are conducted onwards from one crime to another. The habitual use of this drug terminates the smoker's life in about five years, and he may be readily identified by "his lank and shrivelled limbs, tottering gait, sallow visage, feeble voice, and the death-boding glance of his eye, these are so superlative in their degree, and so closely blended in their union, that they at once bespeak him to be the most forlorn creature that treads the earth."* The offspring of the opium-smoker, may always be known by their emaciated appearance and imbecile mind; thus unborn generations are doomed to suffer for the sins of their parents, and the aggrandizement of heartless traders. In the empire, the smoker, to evade the penalty of the law, is compelled to use the opium pipe in secret; and the wealthy smoker provides himself with a subterranean chamber, where he may indulge his suicidal propensity without molestation. We cannot penetrate into these narcotic caverns, or witness their sepulchral horrors. Man degraded into an opium smoker cannot be better described than in the words of Lord Jocelyn, who says:—"One of the objects at this place (Singapore) that I had the curiosity to visit, was the opium-smoker in his heaven, and certainly it is a most fearful sight, although, perhaps not so degrading to the eye as the drunkard from spirits, lowered to the level of the brute, and wallowing in his filth. The idiot smile and deadlike stupor of the opium debauchee has something far more awful to the gaze

* Ley's "Chinese As They Are," page 11.

than the brutality of the latter. Pity, if possible, takes the place of other feelings, as we watch the faded cheek and haggard look of the being abandoned to the power of the drug; whilst disgust is uppermost at the sight of the human creature levelled to the beast by intoxication.

"One of the streets in the centre of the town is wholly devoted to shops for the sale of this poison, and here, in the evening, may be seen, after the labours of the day are over, crowds of Chinese who seek these places to satisfy their depraved appetites.

"The rooms where they sit and smoke are surrounded by wooden couches, with places for the head to rest upon, and generally a side room is devoted to gambling. The pipe is a reed of about an inch in diameter, and the aperture in the bowl, for the admission of opium, is not larger than a pin's head. The drug is prepared with some kind of incense, and a very small portion is sufficient to charge it, one or two whiffs being the utmost that can be inhaled from a single pipe; and the smoke is taken into the lungs, as from the hookah in India. On a beginner one or two pipes will have an effect, but an old stager will continue smoking for hours. At the head of each couch is placed a small lamp, as fire must be applied to the drug during the process of inhaling; and from the difficulty of filling and properly lighting the pipes, there is generally a person, who waits upon the smoker to perform the office. A few days of this fearful luxury, when taken to excess, will impart a pallid and hagard look to the features, and a few months, or even weeks, will change the strong and

healthy man into little better than an idiot-skeleton. The pain they suffer when deprived of the drug, after long habit, no language can explain; and it is only to a certain degree under its influence that their faculties are alive. In the hours devoted to their ruin, these infatuated people may be seen, at nine o'clock in the evening, in all the different stages. Some entering half distracted, to feed the craving appetite they have been obliged to subdue during the day; others laughing and talking under the effect of the pipe; whilst the couches around are filled with their different occupants, who lie languid, while an idiot smile upon their countenances proves them too completely under the influence of the drug, to regard passing events, and fast merging into the wished-for consummation. The last scene of this tragic play is generally a room in the rear of the building, a species of *morgue*, or dead house, where lie those who have passed into the state of bliss the opium-smoker madly seeks—an emblem of the long sleep to which he is blindly hurrying."

In the foregoing passage, Lord Jocelyn has omitted to mention who attend upon the smokers in the shops he has described; but we will supply information from Mr. Martin's "China," page 177: "These dens of human suffering are attended by *unfortunate women* — as opium, in the early use, is an *aphrodisiac*, and as such prized by the Chinese. In few, but very few instances, if indeed in any, moderation is exercised; once fairly begun, there is no cessation, until poverty and death ensue; and when digestion has nearly ceased, and deglutition even becomes painful, the

utmost effect of the drug is merely to mitigate the horrors of existence."

In further proof of the effects of opium upon the human frame, we quote as evidence from the Rev. George Smith, page 8, of his China, after stating that a native named Choo, an aged man, who had been thirty years the teacher of the late Doctor Morrison and his lamented son, had become his teacher, he says, "Though only fifty-five years of age, he (Choo) has a much older appearance, from the *debilitating, emaciating influence of opium-smoking*, to which he confesses he has, in past times, been addicted, but makes professions of reformation; an assertion of which we had frequent reasons for doubting the truth. We engaged his services, and found his matured experience a fair counterbalance to his visible decay of energy." Again, at page 432, the same author, after describing an opium-smoking house, and the individuals there congregated, says, "They (the smokers) all assented to the evils and sufferings of their course, and professed a desire to be freed from its power. They all complained of loss of appetite; of the agonizing cravings of the early morning; of prostration of strength, and of increasing feebleness; but said that they could not gain firmness of resolution to overcome the habit: they all stated its intoxicating effects to be worse than those of drunkenness, and described the extreme dizziness and vomiting which ensued, so as to incapacitate them from exertion. The oldest man among their number, with a strange inconsistency and candour, expatiated on the misery of his course: for three years, he said, he had abandoned the indul-

gence, at the period of Commissioner Lin's menacing edicts, and compulsory prohibition of opium. At the conclusion of the British war, the foreign opium ships came unmolested to Amoy: he had opened an opium shop for gain; and soon he himself fell a victim: he enlarged on the evils of opium-smoking, which he asserted to be six: 1, Loss of appetite; 2, Loss of strength; 3, Loss of money; 4, Loss of time; 5, Loss of longevity; 6, Loss of virtue, leading to profligacy and gambling. He then spoke of the insidious approaches of temptation, similar to those of the drunkard's career. A man was sick, or had a cold: a friend recommended opium, and he fell into the snare; or, again, some acquaintance would meet him, and press him, by urgent solicitations, to accompany him to an opium-house: at first he would refuse to join in smoking; by degrees, however, his friends became cheerful; their society was pleasant; his scruples vanished; he partook the luxury; it soon became essential to his daily life; and he found himself at length unable to overcome its allurements."

Prone as the Chinese are to every form of vice, yet we believe there are many, who, like the drunkard, are led on step by step to the commission of outrageous crimes by indulging in the use of this debasing narcotic; in proof of which we would relate one instance, which came under our own observation: a compredore, or head servant, whose character, as compared with others of his nation, had been most exemplary, both before and after he entered our service, acquired the habit of smoking opium. He immediately fell a victim to every temptation which

offered; fault followed after fault, as each was succeeded by a greater, until he appropriated to his own use the moneys he had received to pay for provisions, and having defrauded a number of shopkeepers and bazaar-men, he finished his headlong career of infamy by planning the robbery of our house.

It is by no means surprising, that owing to the penal enactments against the traffic and smoking of opium, the Chinese should dread the consequences resulting from an exposure of their connexion with the sale or use of opium, and should be fearful of being suspected of smoking it; we knew an instance of a compredore, who had been long in the service of an English merchant at Canton, informing his employer, with great alarm, that he must leave his situation; because a handsome opium-pipe, which had been purchased by one of the firm, was exhibited in his apartment as a curiosity; "were a mandarin to see it, or hear of it," said the compredore, "he would '*squeeze*' out all my dollars, or inform against me, and have me severely punished." To quiet the fears of the compredore, who was an old and valued servant the opium-pipe was locked up, and he consoled himself on the reflection that his beloved dollars were still his own property, and the mandarin must be furnished with a more plausible pretext to *squeeze* them out of him.

It must be apparent to all, that the laws of the empire, in relation to opium traffic, are hourly violated, at all events through the whole extent of coast, or the "clippers" would not find so ready a market for their contraband cargoes; and to a great

degree the law has become a dead letter, as the vendors and smokers of the poison are allowed to go unpunished, the mandarins receiving large bribes to shut their eyes, and thus it is that the crime of opium-smoking becomes so ruinous to the pockets of its votaries, who are compelled not only to pay enormous profits to British smugglers and Chinese retailers, but to expend as much more in bribing government officers. Either from the want of means on the part of culprits, or from a desire to exhibit occasionally the show of activity on the part of the mandarins, thousands have on various occasions suffered, both in person and property, either for selling, or using, the forbidden drug. We have often heard related, a circumstance well known in China, highly illustrative of the double-dealing of the mandarins, in respect to the execution and non-enforcing of the law: some fifteen or sixteen smugglers, who violently opposed the authorities, at a village on the coast, were after great resistance captured, and soon after suffered the extreme penalty of the law; in the afternoon of the day on which this wholesale execution took place, the same government officers, who had enforced in the early part of the day the forfeiture of so many smugglers' lives, sent a communication to the commander of the opium "clipper," which anchored within gun shot, that they were not desirous to prevent him from carrying on the sale of his poisonous cargo! Ere night came, the skipper had exchanged many a chest for assayed silver, and no interruption was offered to his customers by any official or officious meddlers.

Fortune, at page 50, relates an anecdote highly

illustrative of the effects of the opium trade, both upon the Chinese population who are brought in contact with the smugglers, and upon British seamen who are engaged in this contraband traffic. Chimoo Bay, which lies fifty miles north of Amoy, and is a rendezvous for opium clippers, has a very lawless population; on one occasion "some of the opium merchants came to one of the ships in the bay, and requested the loan of some guns, for each of which they offered to deposit a large piece of Sycee silver, which was, of course, much more than its value, and promised to return them in a day or two; when asked what they intended to do with them, they replied, that the mandarins and officers of Government were expected shortly to levy the taxes, and that the people were determined not to pay; they said they only wanted four or five guns, for the purpose. THESE WERE GRANTED THEM; and in a day or two, when they returned them, inquiry was made if they had been successful—'Oh, yes,' they said, '*they had driven the mandarins* over the hills;'" and thus the British Tar aids the rebellious subjects of China. What would Queen Victoria say, if the French were to land guns in England to assist rebellious Chartists in waging war against the Queen's taxes?

It is owing then to the moral and physical effect which the consumption of opium has upon his subjects, as well as to the financial and political results arising from the traffic, which have actuated the Emperor of China to prohibit so strictly the introduction into, and consumption of, opium within his dominion; financially, we say, in reference to the con-

stant and increasing flow of the precious metal from the Celestial Empire, as opium is invariably paid for in hard cash; and politically, in reference to the depopulizing effect of opium, and decreasing the defence of his territories against foreign foes; but it would seem that it was more from moral than political reasons that the Emperor is actuated, if we may judge from his memorable words, used when urged to legalize the trade in opium. "*It is true,*" said the Emperor, "*I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will, for profit, and sensuality, defeat my wishes; but* NOTHING *will induce* ME TO DERIVE A REVENUE *from the* VICE AND MISERY OF MY PEOPLE."

The consumption of opium is rapidly increasing in China, and consequently the trade increases in proportion; there are six or seven fast-sailing clippers, constantly employed in carrying on the trade from India to China; and in addition to these, there are between twenty and thirty others engaged in the coast trade, that is in selling the contraband cargoes along the whole coast of China. But we must not forget the large receiving ships which are anchored off the various ports, and one at Hong-Kong of seven hundred tons, moored for that object, and under the observation of the British authorities; altogether, it is calculated, that there are between forty and fifty "clippers" or vessels of all sizes, all well armed and manned, employed in this hateful trade. Mr. Martin, in his "China," page 179, gives a table, shewing that in twenty years, from 1816 to 1837, "the consumption of this fearfully pernicious drug had more than *ten-*

fold increased, and according to the then exchangeable value of the dollar, an annual drain of the precious metals, amounting to about *four million* pounds sterling ensued, although the exportation thereof was prohibited by the Government of China;" and it must be borne in mind that Mr. Martin has only calculated the consumption of the Indian opium, *independent of the Turkish.*

The best energies of British merchants in China are directed to the trade in opium, and by this means all hope of solid advantages, accruing to this country, by an extended communication with China, as an outlet for our own goods, is destroyed; owing to the simple fact, that the few wealthy individuals who are engaged in the China trade, consider it a loss of time, and capital, to embark in any other branch of trade, when they can realize such enormous profits in a short time in the opium trade; and even those of smaller means, who have gone to China, since the war, dabble or gamble in opium as far as their capital will admit. While, on the other hand, as the consumption of opium increases in China, the means of the inhabitants decrease, by the constant drain of money from China. This fact seems so apparent that we would scarcely urge it further, were it not a subject which, in our estimation, was one of such deep importance to the manufacturing and mercantile interests of Great Britain. Capt. Elliot, her Majesty's Superintendent of Trade, seems to have taken this view of the case, for he declares, after the most deliberate consideration, "that in its general effects (meaning thereby the opium trade) it was intensely

mischievous to *every branch of trade*, and that it was rapidly *staining the English character with deep disgrace;*" again he says, in another despatch, "I see little to choose between it and *piracy*."

These opinions are borne out by the Canton circular of 1846, which makes the following statement:—"Considering the prime cost of opium in Bengal is about 250 rupees per chest, and that it is now sold by auction at 1,200 or 1,600 rupees, we need not ask the question who have been chiefly benefited by the war *in China*, justly termed the *Opium War? With respect to the opium trade, as at present conducted, it is certainly a great evil*, AND INDIRECTLY INJURES THE SALE OF OTHER MERCHANDISE."

Mr. Martin inquired of the Tou-tai, or the chief officer at Shang-hae, how trade could be best promoted; he immediately, and with great sternness, answered—*"Cease sending us millions' worth of opium, and then our people will have more money to purchase your manufactures."*

It is, therefore, for the manufacturers and merchants of England, a subject of deep importance, whether this accursed trade is still to be carried on. Their self-interest is involved in the question, if their feelings as Christians and upright men do not arouse them to agitate the question, and petition the throne and the legislature to abolish and exterminate opium-smuggling: if the latter feelings do not arouse them, then let them consider, and weigh well the fact in their own minds, that British ships bound for China, to bring home freights of tea for their consumption, leave Albion's shores *half freighted;* if the trade in opium

were abolished, those half empty ships would be laden with British manufactures, and not only those vessels, but the *fifty* others which are constantly employed upon the coast of China, in supplying opium to the inhabitants, would be restored to their *legitimate* and *lawful* purposes—that of bearing *British manufactured* goods to the Chinese—who would then have ample means to purchase useful commodities, and thus afford constant employment to our half-starving mechanics and artizans, and honourable wealth to British merchants and traders.

Many are the fallacious arguments used by the promoters and supporters of this damning trade, but the most frequent is also the most puerile, namely, "that if we did not supply the Chinese with the drug, somebody else would!" The same argument migh tbe used with equal force by the bandit or highwayman, in support of his equally honourable avocation; and no doubt the victim would be materially comforted by the solemn assurance, "If *I* do not rob you, or cut your throat, you may rely upon it *somebody* else will perform the office of executioner upon you, and I am therefore only conferring an obligation upon you, by putting you out of pain at once, which in fact is a Christian act of charity." Can anything be more monstrous, than an argument of this description: because other men are committing, or will commit, any given crime, there cannot be any harm in perpetrating the same! But so it is in China, and it has become habitual for those who acquire gold in exchange for the poison they distribute to think and argue after this manner, and many, no doubt, have persuaded themselves into the

belief that they are doing no wrong; nay, the very officials have fallen into the same train of thought and arguments, and, strange as it may appear, a tacit sanction is given to any of our merchants, who choose to embark in this dishonourable trade, prohibited alike by the laws of China, humanity, and God. Hong-Kong itself is openly permitted to be made a depôt, and the harbour of Victoria a roadstead for receiving-ships, for opium, distributed around to enervate, demoralize, and destroy the subjects of a nation, with whom we are united by commercial treaty, and with whom it should be our object to be bound by the most honourable and friendly intercourse. But it will scarcely be credited in England, that in China British merchants and British officials, appear to have combined together in an indissoluble bond to subvert the deserved fame Great Britain has established in all her other foreign relations. Our policy in reference to the opium trade has almost irreparably injured our character for political honesty, in the estimation of the Chinese Government and nation, and is most mischievous in its tendency upon our mercantile community. Our traders sanctioned, or at least connived at, in pandering to the vices of the Chinese, and aiding them in the transgression of their national, and of all moral laws, become defiled in their consciences, and all feelings of honour and common honesty are set aside.

A stir, possibly for effect, has sometimes been made at some of the ports by the Consuls; thus, at Canton, an order was sent down to the receiving-ships, which had been lying for months at Whampoa, to send in their papers. This friendly notice proved quite

sufficient, as they very quickly slipped their cables, and sailed away. The owners and commanders were well known at the consulate, but the game being well understood, no further steps were ever taken; and when the affair had blown over, the receiving-ships very quietly returned with their contraband cargoes to their former anchorage.

It should clearly be the object of British merchants to establish amongst the Chinese the same character for probity and honesty, which they have already done with other nations; but the opium trade, as a medium for the rapid acquisition of gold, has rendered them utterly regardless of character or reputation. What would have been said had the following circumstance occurred in Europe instead of Asia? In April 1839, the owners of opium at Canton entered into a bond, on the requisition of Commissioner Lin, whereby they bound themselves, jointly and severally, not again to introduce any opium into the inner land; that if the same should be done, both the vessel and cargo of opium should be confiscated to the use of the Imperial Government; and that any of the subscribers to the bond, who should again offend the law in this respect, would readily submit to suffer death at the hands of the Imperial Court, and the merchants subscribing, thereby declared that they bound themselves for ever to cease from trading in opium; and they thereby united in declaring that the said bond was their full, true, and lawful act. Mr. Lancelot Dent, it is currently reported and believed, is the only honourable exception, amongst the whole of the

British merchants, subscribers to the document, who did not violate his pledge.

The conduct of her Majesty's Colonial Government at Hong-Kong, is not only highly reprehensible, in permitting the colony to be made a depôt for this bane of China, but it is also branded with the stigma of following the oft-condemned precedent of the Legislators of Singapore, where whole streets are devoted to *licensed* opium shops, and of legalizing the retail of the poison in this British Settlement. Here the subjects of Great Britain and China may, at their ease, and with security, enjoy this soul and body-destroying propensity, which degrades man below the brute, injures his health and constitution, and leads to vices and crimes abhorrent to human nature. This legislation for moral suicide is upheld on the sole plea of *increasing the exchequer of the colony*; if, however, the colony can only be supported by such a flagrant violation of Christian principles, it would be far better to abandon the island, as no blessing can ever be expected, either upon the colony, or parent state, where every religious and moral obligation is disregarded. It is even a more shameful crime to fill the treasury of a colony from the produce of such a trade, than to traffic in slaves. Prudery has indeed exclaimed against our French neighbours, for taxing gambling and prostitution; but we should look more at home, before we boast of our morality, and not suffer our colonies to turn this murderous and soul-destroying drug into a source of revenue, the use of which leads to the commission of the same crimes,

which we exclaim against our neighbours for sanctioning.

To the credit of one man, Mr. Montgomery Martin, who was then Colonial Treasurer, his solitary voice was raised against this hateful and degrading act of the Legislative Council, when it was passed by that body, and for this manful and conscientious opposition at the Council Board, he deserves the thanks and applause of every upright man in Britain. At page 187 of his work on "China," he thus records the fact: "But *money* was deemed of more consequence in Hong-Kong than *morality*; it was determined, *in the name of her Majesty*, to sell by permission to the highest bidder, by public auction, the exclusive right to poison the Chinese in Hong-Kong, and to open a given number of opium-smoking shops, under the protection of the police, for the commission of this appalling vice. It only remained for me, *in accordance with my oath*, to advise her Majesty to the best of my ability, and in unison with all my past life, to place on record the following dissent in Council on the subject; it will now be the duty of the *Christian public in England*, to say whether this dissent has been unavailingly made." Then follow Mr. Martin's reasons, for which we refer our readers to his valuable work.

Mr. Smith, in his work, already quoted at page 513, says, "According to a local gazette, the official organ of the Government, the most abandoned classes of Chinese, who form a subject of odious traffic to Chinese speculators, were, at least for a time, under the regular superintendence of local officers, and con-

tributed each a monthly sum as payment toward the expenses of this control. The recollection of the reader is recalled also to the case of A-quei, the only wealthy Chinese on the island, who now, by the rights which he has acquired as the *purchaser* of the *opium-farm*, wields an instrument of oppressive exaction and extortion over the rest of the Chinese settlers. At one period, he was in the habit of visiting the native boats and private houses, in order to seize every bale of opium suspected of being sold without his license. Accompanied for that purpose by native or Indian police, he exercised an inquisitorial power for enforcing his monopoly over the timid Chinese, sufficient to check and *discourage respectable natives from settling at Hong-Kong*. Even in *a commercial point of view*, it is the opinion in such a matter, that *Hong-Kong* is never likely to *realize a small part* of the *expectations* cherished on its first acquisition." Thus we see, as a political and commercial question, the glaring effects of the Government speculation in opium.

All authors who have written upon China, represent the evils consequent upon the use of opium; but few take into consideration the guilty participation this nation has in a traffic, which enriches some of her degenerate sons, and which she could suppress with greater facility than she did Colonial Slavery. Britain may boast of having abolished the traffic in human flesh, she may be proud of her just though tardy legislation in favour of Africa's sons; but it behoves her to prove that her policy was the result of her deep sense of moral obligation. If her repentance as a dealer in

slaves be genuine, she will not suffer a more nefarious traffic, to be carried on in her name for the aggrandizement of *a few* of her *unprincipled sons*, to the detriment of many others, and for the devastation of China. It more particularly behoves those who were foremost in the agitation of the Slave question, to prove that they were sincere in their laudable exertions to enfranchise their fellow-men; because slavery only affected *man's civil rights*, whereas the *opium trade* destroys both his SOUL and *body*.

The minister, who triumphantly abolished Colonial Slavery, won undying fame, and obtained the satisfaction of a self-approving conscience; the laurels he acquired, however, were impaired by apparent compliance with the pressure from without. Were a British statesman, at the present day, uninfluenced by external agitation, voluntarily to effect the suppression of the traffic in opium, the credit would be his alone. Difficulties, no doubt, would beset the path of such a man, of no trifling description; the British merchants, trading in China, and those connected with the trade in India, would oppose, by every means in their power, any measure for the abolition of the opium trade. But on the other hand he would not have to contend with vested interests, which caused so much difficulty in passing the Slave Emancipation Act, and consequently, there would not be any compensation vote to be passed by the House of Commons. But whatever might be the opposition of the merchants trading in China to such a measure, duty demands its adoption, even for their benefit; as by the abolition of

the traffic in opium, their energies would be directed to a remunerative trade in unprohibited commodities, now only commencing with China, which would ensure new and availing sources of wealth, not only to themselves, but to the British manufacturers and artisans, and which would be free from risk and anxiety, as well as from moral guilt.

We will conclude this chapter by giving a concise account of the culture and preparation of opium, the use of which is almost as general in the East as spirituous and fermented liquors are in Europe, with this difference, however, that each nation has its peculiar manner of using it. In Turkey, for instance, opium is eaten, while in China and amongst the Malays it is smoked, and the smoke drawn into the lungs. It is fearful to contemplate the rapidity with which this habit, in common with all other vices, is increasing in Asia, but more particularly among the Chinese in defiance of the law, and its physical and moral consequences.

Turkish opium is imported to us for medicinal purposes; this is of a much stronger description than the Indian, which is more immediately the subject of our consideration; immense quantities being cultivated, owing to the fact that it is held in higher estimation by the Chinese and Malays than the Turkish. The cultivation of the poppy being of a laborious nature, the natives of India dislike it, and are only induced to exercise this branch of agriculture, by large sums of money, which are constantly distributed amongst them, by merchants, who pay them in advance; the

producer, sells thus a pound of opium to the advancer for about fifteen shillings.*

The poppy (*papaver somniferum*) is cultivated both for the opium and the seeds, from which latter, poppy oil is extracted, and possibly for this purpose the plant was first grown: it is only productive in the best soil, and owing to the constant attention it requires, the profit is considerably less than that arising from the tobacco plant or sugar-cane. In September and October, the ground is prepared for the seed which is sown in November; and is obliged to be irrigated twice a week at least, after six or seven days the young plants spring to the height of two inches, when they are thinned, and those remaining are four or five inches apart. After twenty days the weeds must be carefully pulled, and the ground must be manured. The plant is ready for the preparation of opium after two months and a half, and the seeds are ripe two weeks later; the making of opium engages the agriculturists about three weeks, during which time several persons are employed in making incisions with thorns, or sharp needles, on the outer sides of the capsules, this admits the white juice to escape, which is abundantly contained in the vessels immediately beneath the outer skin. The opium, in the form of a hardened brownish juice, which exudes from the punctures, is scraped off on the following day. This operation is generally repeated three times with the same effect. The opium thus produced undergoes the inspection of the merchant, to avoid adulteration; it is dried in the sun

* See Buchanan, page 295.

to extract all watery matter, and a little poppy oil is added to prevent the extract becoming too hard; which is then made into flat cakes, four or five inches in diameter, and these are enveloped in the leaves of the poppy, and ultimately packed with the chaff from the poppy seeds in chests, which contain each about one hundred catties, or one hundred and thirty-three and a half pounds, and the price varies according to the supply in the market, or the prospects of the crop.

The poppy oil obtained from an acre of land is said to be worth only two or three rupees.

Before the opium is smoked, it undergoes a preparation in the hands of the retailer, by which it is reduced to a thick, dark-coloured semi-fluid, which has more the consistence and appearance of tar than anything else which we have ever seen.

Burnes, in his "Narrative of a Visit to the Court of Sinda," page 230, observes, "That in some countries opium is even given to the horses, to incite them to greater exertions. A Catchee horseman," he adds, "shares very honorably his store of opium with his horse, which then makes an incredible stretch, although wearied out before."

The entire quantity of opium which is consumed in Persia, India, the Indian Archipelago, in Cochin China, Siam, and China, must be immense. We may be enabled to form some estimation by the following carefully prepared table, which we extract from Mr. Martin's "China:"—

The progressive increase in the number of Smokers of Indian Opium in China since 1820, estimating the consumption of each man at three candareens, equal to 17$\frac{4}{10}$ grains per day, is thus shown:—

Average of three years, ending on the 31st March.	Chests of Patna and Benares.	Weight in catties.	Candareens of pure extract at fifty touch.	Chests of Malwa.	Weight in catties.	Candareens of pure extract at seventy-five touch.	Total chests consumed.	Total candareens of pure extract.	Number of smokers at three candareens or 17,40 grains per day.	Value in Spanish dollars.
1820	2,850	285,000	228,000,000	1,457	145,700	173,440,000	4,307	400,440,000	365,689	4,548,900
1823	2,594	259,400	207,520,000	2,479	274,900	327,480,000	5,073	535,000,000	461,187	8,254,778
1826	3,002	300,200	240,160,000	5,450	545,000	654,000,000	8,452	894,160,000	816,584	7,913,310
1830	4,920	492,000	393,600,000	6,160	616,000	739,200,000	11,080	1,132,800,000	1,034,580	10,856,058
1832	6,488	658,800	527,040,000	9,074	907,400	1,088,880,000	15,562	1,615,920,000	1,475,726	12,154,834
1835	9,311	931,100	744,880,000	12,326	1,232,600	1,479,120,000	21,677	2,223,800,000	2,029,928	18,769,111

Estimating the consumption in 1845 at 30,000 chests of opium, on the foregoing calculation, this quantity would supply more than *three million Chinese* with upwards of seventeen grains each of opium daily. Now, when it is remembered that the vice is very expensive, and is chiefly indulged in by the better classes of society, including many of the officials, the corrupting influence of the pernicious drug on the whole frame-work of society, will be more readily appreciated. If three million of the better classes in England were opium smokers—vice, misery, and crime would soon overspread the land.

Well might an ex-governor of Canton (who vainly used every threat he could invent for the suppression of the trade) observe in his proclamation, "*Thus it is that foreigners, by means of a vile and poisonous substance, derive from this Empire the most solid profits and advantages;* but that our countrymen should blindly pursue this destructive and ensnaring vice, even till death is the consequence, without being undeceived, is indeed a fact odious and deplorable in the highest degree." He might have said, thus it is that a *few* English merchants derive the most solid profits in China, by pandering to the vices of the people.

CHAPTER XVI.

False policy in our diplomatic relations with China—Entry of British subjects into City of Canton postponed for two years—Our murdered countrymen in 1847—Anecdote connected with the capture of Chap-pu—Interchange of Ambassadors most desirable—New Treaty suggested—Trade with China—Furs—Naval force generally unemployed.

THE false system of policy originally adopted, and studiously persevered in by us, in our diplomatic relations and intercourse with China, are sufficiently apparent, not only in tamely submitting to daily violations of the treaty, ratifications of which were exchanged on the 26th of June 1843, but also in the sanction which our Government at home, and in the East, give to the contraband trade in opium, and in mistaken intercourse, arising from misconception of the national character.

The second article of the treaty declares "His Majesty, the Emperor of China, agrees, that British subjects, with their families and establishments, shall be allowed to reside, for the purpose of carrying on their mercantile pursuits, without *molestation or restraint*, at the cities and towns of Canton, Amoy, Foo-chow-foo, Ning-po, and Shang-hae," &c. Fresh in the memory of the reader must be the daring attack

made upon the unprotected merchants in Canton, in the course of the year 1847, who, in self-defence, shot some few of the mob. The Chinese authorities took no notice of the outrageous attack, and thereby gave it a tacit sanction; and it does not appear that either her Majesty's Plenipotentiary, or the British Consul, resident at that port, adopted any decisive measures on the occasion. The consequence was that the Chinese, seeing the passive manner in which the British authorities bore this outrage, turned round upon the British merchants, denounced them as the aggressors, and declaring that thirty of their citizens had been killed, demanded that an equal number of foreigners should be given up, to be dealt with according to Chinese laws.

At the end of the previous year, 1846, her Majesty's Plenipotentiary visited the same port, when an occurrence took place, which forcibly exemplifies the daring and lawless character of the inhabitants, and the well-merited indignities heaped upon the representative of the British Crown, in consequence of his pusillanimous conduct. His Excellency, accompanied by two or three members of the Colonial Government, and by one official from the Consulate, was walking through Canton, when they were surrounded by a mob, and were obliged to take shelter in a building, which was literally pulled down about their ears, and (as report says) they narrowly escaped with their lives, over a wall, having first been beaten and robbed, and one of their number having been nearly stripped naked. The representative of the British Crown, thus personally outraged, made, it appears, a formal complaint to the

mandarins, and received for answer that no notice could be taken of this daring insult, as her Majesty's Plenipotentiary had ventured to overstep the limits which the Chinese authorities, in violation of the second article of the treaty before quoted, chose to prescribe for British subjects. We think that every dispassionate person will agree with us, that suffering such a gross insult, perpetrated upon the person of the representative of our gracious Sovereign, to remain unpunished, is calculated to bring the British nation into contempt in the eyes of the Chinese. Had active measures been *instantly adopted*, and had some portion of our fleet been sent up to punish the authors, it is most likely we should never have heard of the attack which was made upon the merchants in a few months after. But it is also very possible, that the whole mischief might have been avoided, had the representative of Great Britain appeared in public, surrounded by attendants becoming his high station, and had he and they been clad in uniform, to accord more with eastern notions of the state, which should invariably accompany those, who are invested with magisterial rank.

Long and protracted communications passed afterwards between the Plenipotentiary and Key-ing, relative to the closing of the *city* of Canton against her Majesty's subjects resident at that port, in violation of the treaty, and Key-ing, conceiving from past experience that Sir John Davis was only carrying on paper war, and that he could not contemplate seriously having recourse to arms to enforce his just demands, contented himself with high-flown language,

and vain words, until the Plenipotentiary, to the amazement of all who knew him, was at length aroused from his inactivity; and in the month of April 1847, he accompanied an expedition, under the command of Major-General D'Aguilar, which proceeded to Canton, spiking the guns of all the batteries in their progress, and arrived off the factories, without accident or causing any bloodshed. Our vessels took up a commanding position and our troops were landed, and in consequence the wily and proud Key-ing considered it most advisable to *wait* upon Sir John Davis at the British Consulate; where, in a conference with the British representative, he proved his superior skill in diplomacy, as he cajoled Sir John into signing a supplemental treaty *postponing* the admission of British subjects into the city of Canton for *two years*, the right of immediate entry having been *ceded by* the treaty before quoted, and to enforce which the expedition had proceeded to Canton. The ships of war and British troops were withdrawn without firing a single shot, and the consequence is that the population of Canton, who were fully informed of the *cause* of the expedition, look upon the whole matter in the light of a defeat (which no doubt it was), and they believe to a man, that the "red-bristled barbarians" were afraid, and that they withdrew on account of that fear, or why should they have departed without having accomplished the object for which they came?

It is painful to reflect upon the sad and awful consequences which have resulted from this UN-English policy; the blood of six sons of Britain has been

shed in the most wanton, cruel, and barbarous manner; eight months after this worse than useless expedition, namely, on Sunday the 5th of December 1847, after divine service, six gentlemen, Messrs. Balkwill, McCarte, Brown, Small, Bellamy, and Rutter, who were employed from the establishments of various mercantile firms at Canton, having taken tiffin, hired a hong-boat manned by four Chinamen, and went up the river for recreation; but as they did not return by ten o'clock at night, fears for their safety began to be excited in the minds of their friends at the factories, and a communication was addressed to her Majesty's Consul informing him of their non-arrival, who answered it in person, but all parties agreed, that no search could be pursued, with any hope of success, at that late hour; at six o'clock on the following morning Mr. Consul Macgregor addressed a communication to the Chinese authorities on the subject. About ten o'clock the small, but now anxious community, at the factories heard various rumours, which were circulating among the Chinese, first that a disturbance had occurred at a village, three miles up the river, between some foreigners and the inhabitants; followed by many others in rapid succession, each giving a slight alteration to that which preceded it, but most affirming, that some of the foreigners had been killed; then that two of the party were slaughtered, and the remainder were in confinement in a joss-house attached to the village; upon learning this intelligence the English armed three six-oared gigs, and accompanied by a medical gentleman, and the interpreter from the Consulate, they

started in search of their missing friends, but under the strict orders of the Consul not to land. Having pulled for about three miles, they came to a village called Hwan-chut-kee, where a vast concourse of the inhabitants were collected about the landing-place, who immediately disappeared when they perceived the English gigs. The interpreter was here informed, that the party had landed there the previous evening, but had gone on to another village, where a riot had ensued; most unfortunate was it, that the gentlemen obeyed the Consul and refrained from landing at this village, for there is little doubt, from the facts which afterwards transpired, that four of the poor fellows were then alive and in confinement, within a very short distance of the boats at this very time. The gigs then pulled up a narrow inland creek for some distance, making inquiries at the various villages in their progress, but they could not learn any tidings of their lost friends from the inhabitants, who were following their usual avocations, and exhibited no guilty fear.

The party then returned to Canton in the vain hope of hearing of their poor friends, and in their way met the Nam-hai, or district mandarin, who was slowly proceeding up the river to make a show of investigation, in consequence of the communications received from our Consul, the commissioner Key-ing, conceiving he could thus satisfy British authorities in China, who have too often exhibited want of firmness and promptitude of action. On their arrival at Canton they found, that the head boatman of the Hong-boat, which had taken the six Englishmen up the

river on the previous day, had returned, alas, alone. He stated that they had landed at Hwan-chut-kee about three o'clock, and having waited two hours for them, he heard the village gong sound the alarm for the "Braves." Soon after a fishing-boat approached, and the boatman warned him to depart, if he had brought the "fan-quis" there, as a riot had taken place, two "fan-quis" had killed two natives, and four of the "fan-quis" had escaped; he then pushed across to the other side of the river, and remained there until eight o'clock, when the village gong was again sounded, and two boats put off, manned each by seven men, who chased his boat, threatening to murder all the boatmen for daring to bring the "fan-quis" to their village; at one time they were nearly captured, but at length succeeded in getting away, and they pulled some eighteen miles up the river; but they had not dared to bring the boat back, and he had paddled down in a small boat to Canton, to bring the news to the factories.

Having been convinced by this story of the locality where their unfortunate friends were, the community at the factories determined again to start in full force, to rescue their friends, dead or alive, but darkness coming on, they were deterred from proceeding until dawn; but at ten o'clock that night, the Consul issued an order, forbidding them, on their allegiance to the Queen, from making any such attempt. The mental sufferings of the British residents at Canton during the Tuesday were too painful to describe, without any hope of aiding their friends, and themselves totally unprotected; for the *Pluto* steamer, *notwith-*

standing the events of the previous April, had been *withdrawn*, contrary to sound discretion, and as is believed, to the express commands of the home government, to suit some idle whim. The *Columbine*, *Dædalus*, and *Vulture*, were anchored where they were not required, in the harbour of Victoria, and the Consul having sent an express boat to Hong-Kong with despatches for Sir John Davis, it was hoped that succour might soon arrive. The *Vulture* arrived on Wednesday morning, but *owing to her size was useless*, as she could not approach nearer than Whampoa; however, her commander brought up all her marines and artillerymen, with rockets, guns, and mortars in her boats: now again the hopes of active measures being taken were all blasted, as the *Consul put his veto upon force being used, or a search being attempted*, and submitted to intimidation, and requested Captain Macdougal to withdraw with his force, in compliance with the violent chops issued by the villagers, who threatened the destruction of the factories and their inhabitants if they were molested! Captain Macdougal had no other resource than to return to Hong-Kong the same night, leaving, however, the marines as a guard: on his way back he was met by Sir John Davis in the *Dædalus*, and accompanied by the *Columbine*. The *Vulture* was ordered to proceed on her way, and received some of the 50th and 95th Regiments on board, and returning to Canton, landed them there at noon on the following Friday.

On the Wednesday, a mandarin visited the British Consulate, and reported that the body of one of the

poor fellows had been recovered, and would soon be landed at the factories: the anxious suspense was painful to ascertain whose body it was: the whole night was spent in watching, and at six on the Thursday morning, a boat arrived with the mangled and mutilated corpse of Mr. McCarte, which was covered with contusions and wounds. About ten o'clock the same day, the whole of the English community assembled and accompanied the body to the boat, of whom about twenty followed in the boats to Whampoa, where the last sad tribute was paid to the remains: on their return from this sad office, their feelings were again harrowed by beholding the mangled corpses of Messrs. Balkwell, Brown, and Small, which had been recovered during their absence: the body of the first was savagely mutilated; the arms had been, evidently for many hours before death, bound with brutal tightness, as one of the small bones of the wrist was broken, and frightful inflammation remained: a rope bound the arms, making the elbows meet at the back; the marks of bambooing were apparent upon the back, and those of rattaning on the cheek, and there were about sixty wounds scattered over the whole person: the other bodies appeared to have been less mangled, but that of Mr. Small bore the marks of binding.

The last rites were performed upon these mutilated friends on the following morning, a large number of the English residents following them to their graves at Whampoa, all deeply affected. On the return of the mourners to the factories, they found the bodies of the last two victims, with deep cuts and

wounds, and the marks of binding, but none of torture. The sufferings of all the six would appear to have been terminated by a deep cut upon the head, inflicted by the same instrument: it is to be hoped, however, that many of the wounds were given after death, and that their fearful sufferings were soon ended. On the Saturday morning another solemn progress was undertaken to Whampoa, and these two corpses were placed beside the bodies of their fellow victims.

On the following morning, Sunday, Sir John Davis arrived at the Consulate, the *Dædalus* having been two days becalmed; on landing, he ordered circulars to be issued, stating that he would receive communications from the resident British subjects; upon receiving which, they appointed a deputation to wait upon his Excellency, who were instructed to ask what nature of communication he would wish for; but no satisfactory reply could be obtained from Sir John Davis; he hinted, that the execution of the whole of the murderers would be insufficient to satisfy him, or the burning or laying waste of the villages; but he would exact ample security for the future. On the following day a letter was addressed to his Excellency by the community at the factories, of rather a complimentary nature; and several days of inactivity were wasted away. On the 15th, a despatch arrived from the Major-General, in which he advised, that the English ladies and the families of the merchants should be removed to Hong-Kong, which was immediately carried into effect. It now became known that her Majesty's Plenipotentiary had given Commissioner Key-ing, time to reflect, over his future course until the twenty-first of the month. Sir John

Davis's friends assert that this monstrous postponement was wisely determined upon, to give time to collect additional forces. Soon after this intelligence was spread, a mandarin of the first class waited upon the Consul, and informed him that *four* Chinese were on the following morning to be beheaded for the murder of our countrymen, and the executions were to take place at the village Hwan-chut-kee. Shortly after, orders were issued for the *Pluto*, with a detachment of the 95th Regiment and Government officials, to attend the execution. This information caused regret, but little surprise, amongst the British merchants, who already had too much experience of the want of firmness and decision on the part of British officials in China. Some of the merchants determined to remonstrate with his Excellency, and for that purpose addressed a respectful letter to him, and two of the subscribers to it proceeded to the British Consulate, to deliver it in person. On their arrival there, they found the Consul in bed, and he advised them to address themselves to the Vice-Consul; however, on quitting his apartment for that purpose, they found his Excellency at the head of the stairs; they then presented their letter in person, and had a most unexpected, as well as a most extraordinary interview with her Majesty's representative.* His Excellency having read the letter, flew into a violent passion; accused these gentlemen of penning a gross, insulting, and improper letter; of wishing to make themselves of importance, to which they had no right;

* We have received this account from a merchant who was in Canton at the period.

demanded why these representations were not made, when he addressed his circular to them? and asked if they imagined that he could be gulled, or if Key-ing would dare to gull him? He was then reminded by them, that it was well known, that the culprits who had been punished at Foo-shan, for the attack upon Colonel Chesney, a few months before, were *substitutes taken from the gaol.* His Excellency's reply to this observation was to the effect, that the punishment alluded to, could not be compared with the beheading of four persons on the spot, where the crime had been perpetrated.

On the following morning, the *Pluto* went up the river with the detachment of troops and officials; these were drawn up at the place of execution, where Chinese guards and their officials awaited them; four men were led forth bound, and GAGGED; their heads were soon struck off, and the whole party retired. But few villagers were to be seen, and these were very far removed from the place of execution. It must be borne in mind that it is only *substitutes* who are *gagged*, and that the real criminal is *never* gagged. The result, therefore, of Sir John Davis having sanctioned this farce is, that neither are the natives of Canton, nor the British residents there, satisfied that the real perpetrators of these savage murders have suffered: in fact, no one believes that these four men who were decapitated had any share in the murders. But the story current amongst the Chinese themselves is as likely to be the truth as any. They say, that the villagers being fully aware that, as by their laws, life must be shed for life, and that as *two* of their number had fallen in the affray, *four* others must die, held a solemn feast, where it was agreed that considerable advantages should result to the families of any four individuals who should volunteer their services to enact the part of culprits. When this was arranged, the four wretched men who afterwards were beheaded stepped forward, and they were handed over to the mandarin; and their families, which were previously numbered amongst the lowest of the low, are now considered the heads of the villages, and to their care is ceded in perpetuity the ancestral temples! So much for the justice, rendered in China, for the shedding of British blood!

On the evening of the execution, the Plenipotentiary issued a notification, setting forth that four of the murderers had been executed in the presence of officials appointed for the purpose by himself, and that eleven more were in the hands of the Board of Punishment; that he considered *punishment for past crimes of little importance,* when compared with security for the future, *which he should exact.* Sir John Davis left Canton again, without having accomplished anything, and by his presence did worse than nothing; having again shewn the Chinese that the British might be ill-treated, and even murdered, with impunity, and allowing Key-ing *still farther time,* until the 20th of the following month, to give the much *vaunted security;* but what security was ever given or accepted remains a mystery. It also remains to be shewn what Mr. Bonham, the new Plenipotentiary, will do to retrieve the character of the British nation in China, and whether he will enforce in April 1849 the right

of British residents at Canton to enter the city, which was, in accordance with false policy, postponed for two years by his predecessor, Sir John Davis.

There is good reason to believe that the example of their superior has been but too frequently followed by the consular officers at the ports. The Chinese who have imbibed from infancy a contempt for foreigners are thus induced to *repeat* their insults, but a time may come when it will be found to be too late to remedy an evil, which proper firmness might at first have arrested, and repressed, without spilling more blood. However, it is probable that the consuls may be frequently deterred from following the course which reason would dictate, owing to the unprotected position in which they are sometimes placed, in consequence of the British Government cruisers being withdrawn, contrary to the fourteenth article of the "General Rules and Regulations" appended to the treaty, and under which British trade is to be conducted at the five ports.

We seem, from the commencement, to have acted most unadvisedly in reference to Canton alone, for when our troops were on the walls, and the city was all but taken, they were ordered suddenly, and most unadvisedly, to retire. Again, since the treaty, we have never *enforced* our right of entry into the city, and the inhabitants, amongst whom are some of the most lawless in China, and who are more bitter in their feelings of animosity towards the English than those in any other part of the empire, ascribe the whole of our conduct to pusillanimity, and treat us with ridicule and contempt. The European residents refrain from

visiting the city, knowing that their appearance there might raise a mob, whose violence and outrage, if once excited, might lead to the firing of the factories, and the destruction of all their property. They are confined within the narrowest bounds for exercise and recreation; indeed, an European lady must restrict her walks to the gardens of the factories, as she cannot with any degree of safety venture into that small portion of the town, in which Europeans are allowed to perambulate. When she ventures on such an enterprise, boxed up in a sedan-chair, and surrounded by friends, the populace mob her, and will even pull off the top of the chair to insult her, crying, "Fan-qui," and using every opprobrious epithet. Such is our position in Canton, where events each day seem to indicate a coming crisis, when the inhabitants must be taught a lesson which their insolence so richly deserves. Once humbled, they would vie with each other, from the highest to the lowest, in marks of civility and attention, which firmness would ripen into lasting regard and respect.

The Imperial Government being despotic, the same principle governs the conduct of superiors and inferiors towards each other, in every rank and class of society, and the Chinese can understand no medium between servile submission to their rulers, and the exercise of tyrannic sway. The national character cannot be better exemplified than by the following laughable anecdote, which was related to us by the officer referred to in it. After the taking of Chap-pu, the mandarin who was at the head of the local government sent a deputation to the commanding-officer, with a message

couched in the most servilely-respectful terms, requesting to be informed how many fans he would be pleased to require should be presented to our soldiers. The officer replied, that neither he nor his men required fans, but an indefinite number of coolees must be immediately sent, to convey on board a man-of-war the *loot*, or treasure, that had been taken in the city. The presentation of a fan amongst the Chinese is considered a very great compliment, and a distinguishing mark of attention; thus the gift of fans to the British troops would have amounted to an expression of thanks to them for the sound drubbing they had given the Chinese, when the city of Chap-pu was captured. The mandarin hastened to comply with our officer's demand, and the coolees were furnished with the same alacrity with which the fans of compliment, and honor would have been presented, had the complexions of our troops been of so delicate a nature as to require protection from the sun's rays; or had they desired to conceal their modest confusion, and blushes, from the gaze of the multitude by screening their bronzed visages, behind silken fans. Line after line of coolees were sent, the officer declaring their name must be Legion, and calling out "hold, enough," as each successive hundred of human beings came, to perform the work of beasts of burthen, and the loot was marched off without delay, under escort, and placed on board her Britannic Majesty's man-of-war. In our diplomatic relation with China, as well as in the government of our half-ruined colony, are required men of firmness, decision, and experience in trade, to re-establish and maintain our proper position with the empire, which,

owing to our false policy, has been lost; to remove the contempt and scorn with which we are now treated; to give life and energy to our colony, now crippled by a petty system of legislation; and finally, both to protect the interests, and promote the views, of British merchants in their pursuit of *legitimate* trade. The British merchant is unquestionably entitled to every protection in the prosecution of *legitimate* trade, and should receive every encouragement and assistance in this political relation: as an inhabitant of Hong-Kong, every assistance and protection should be rendered to him in the honest exercise of his calling, while exchanging European commodities for the teas, silks, and dyes of China; yet that protection should be instantly withdrawn when he becomes an *opium-smuggler*. Descending from an honorable position, he then brands himself with infamy, and proves that he is devoid of all the better feelings of human nature.

A new and reciprocal treaty ought to be entered into with the Emperor of China, whereby it should be mutually agreed to suppress the traffic in opium, and eradicate the pirates who infest the China seas, on condition that a Chinese ambassador should be sent to our Court, and that a British ambassador should be received at the Court of Pekin. The greatest benefits might be confidently expected to accrue from such an arrangement, which could only be effected by holding out some great inducement (and there could be none greater than that of suppressing the opium trade), or by the successful termination of another war. The existing office of Plenipotentiary would then be abolished, and the undivided attention of the

Governor of our colony would be directed to promote the interests and welfare of the inhabitants, unshackled by diplomatic duties. We should thus secure an additional advantage, by separating two incongruous offices, held under two distinct branches of executive, and the difficulty would then no longer exist of finding an individual uniting the requisite ingredients to constitute a good diplomatist and a good Colonial Governor; the benefits which would arise from such an arrangement, would more than counterbalance any additional expense attendant upon the change, which would not be so great as might at first be conceived. The governor of Hong-Kong might be selected from amongst those military officers already trained to Colonial Government, or whose attention had been directed to such subjects, and on whom the command of the troops might, too, devolve: a further reduction would take place of those clerks, who are at present employed, in the Plenipotentiary's department at Hong-Kong. The consular establishment at the five ports might also be considerably reduced; there being at present at each of these ports a consul, vice-consul, two assistants, and an interpreter; but with the exception of Canton, there is not any necessity for such a staff, there not being employment for them. It would only be necessary, under the proposed arrangement, to have a consul-general, vice-consul, two assistants, and an interpreter at Canton, while a vice-consul, one assistant, and an interpreter, would be amply sufficient at the remaining four ports; there would be, therefore, a reduction of four consuls and four assistants in these establishments, and all these reductions together would largely contribute towards the expense of an ambassador.

If a Chinese ambassador were once received in England, and could witness the wealth and greatness of our nation, the splendour and magnificence of our court, and the proud position we occupy amongst the nations of Europe, it would serve to extend his contracted ideas of the superiority of his nation, and through him, those of his Government, to promote and facilitate commercial intercourse, and effectually prevent the Chinese from again daring to molest or insult the subjects of Great Britain. The court and higher classes of the Chinese despise all mercantile pursuits, and contemn England as a "nation of shopkeepers," and that the rather, as our traffic in *opium* is not, as we have shown, of the most honorable description. More favourable impressions would however inevitably arise, were we to abolish the hateful traffic, and were a Chinese ambassador to report the magnificence of the Court of St. James, and were a British ambassador to visit cotemporaneously the Imperial Court of Pekin, exhibiting there the splendour of a British noble, the adroitness of a skilful diplomatist, and the unflinching firmness becoming his position. The equipages alone of an ambassador and the external evidences of wealth, would impress the Chinese—who, in common with all eastern nations, attach infinite importance to state,—with correct ideas of the power, greatness, and renown of England.

Our ambassador at Pekin would prevent, in a great measure, the gross misrepresentations, which reach the Imperial ear, through the existing channels of

communication. The Chinese are peculiarly addicted to "*bribery and corruption*;" for instance, if a favour is to be gained in China, presents must be given in the ascending scale commencing with the mandarin of the lowest rank; and in like manner all information or official communications, conveyed to the court are thus transmitted. One mandarin after another, suppressing, adding to, or colouring the tale to suit his own peculiar views or object.

The most essential attendant upon an ambassador should be an upright interpreter, thoroughly acquainted with the language, of strict integrity, and conscientious principles. We have been positively assured by those who were eye-witnesses of the proceedings, that one of the Government interpreters during the war, though his salary amounted to twelve hundred pounds per annum, was in the habit of receiving innumerable presents from the Chinese, and of misrepresenting, in consequence, the tone of the communications between the negotiating parties. When insulting language was used by the Chinese, it was softened down in the English translation; when firm or strong language was employed by us, it was materially modified in the Chinese translation; and thus the Chinese were induced to form an erroneous idea of the British character, conceiving that we could patiently submit to all their insults. It frequently occurred, after a junk was captured, that the interpreter would be sent on board, to ascertain various facts; when frequently a present would be made to him, sometimes of considerable value, possibly five or ten chests of tea, or rolls of silk; and the tea

or silk would be sold to the officers. When the interpreter was asked how he had obtained these articles, the answer invariably returned was, "that my friends gave them to me." And our informant added, that the Chinese, knowing full well the power vested in a correct or incorrect interpretation, and knowing how to promote their interests, used to prostrate themselves before the interpreter in the same manner, as they were wont to do, before their greatest mandarins, loading him with presents.

It is currently reported and believed in China, that the treaty has been erroneously translated, and these errors, it is presumed, have arisen through the interpreter not being thoroughly conversant or acquainted with the court language: but such mistakes, arising from whatever cause they may, ought not to occur, as they may cause eventually much serious evil and mischief. To prove the necessity of having, at each port opened to the British, an interpreter who thoroughly understands the *local dialect*, as well as the court language, in which all official communications are written, we will relate the following fact, which assuredly was intended, and did tend, to bring the English nation into contempt.

At Amoy, the local mandarins had caused an inscription to be placed over the doorway of the wretched building, which was occupied as her Britannic Majesty's Consulate. This is the Fan-qui's Hong, (foreign devils' factory), which remained there unnoticed for a long period, until a fresh interpreter was appointed to that port, who immediately drew the Consul's attention to the insulting inscription, who remonstrated

with the mandarins, and insisted upon the offensive characters being erased; and it was with great difficulty, and after much delay, that the demand was complied with, and the inscription obliterated. It is the bounden duty of an interpreter, to translate *to the letter*, all documents and communications, "Nought extenuate, or aught set down in malice," and to see that his Sovereign is not derided by the Chinese nation, through insulting inscriptions being placed over public offices, or buildings devoted to the use of Government servants and British subjects.

A more extended intercourse with China would gradually open commercial intercourse with Japan, owing to the trade carried on between the two countries: this additional field for British industry would be productive of incalculable benefit to our trade, opening an inexhaustible mine of traffic and wealth. The Japanese are believed to surpass the Chinese in ingenuity, and their mode of japanning would be a valuable improvement in our manufactures.

If some effort of this kind be not made, it is not impossible (and the contingency would certainly prove calamitous to our interests) that foreign powers, notwithstanding the loss of so many brave men, and the successful termination of a protracted war, should acquire all the solid advantages of our victories, advance their wealth, and establish diplomatic relations with the Chinese empire. It would be galling in the extreme to find ourselves forestalled in the exchange of ambassadors by the French, or to learn that they had obtained possession of Chusan for a colony. This at one period did not seem impossible, as France had

sent out her ambassador, Mons. le Comte le Grène, to China; she incurred the expense of maintaining four men-of-war in the Chinese seas, down to a late period; and as she has no possessions to protect there, she must have had some ulterior object, both in connection with China and with Japan, where, off the coast of the latter, her vessels very lately were cruising. Austria has also despatched her agents to China to collect information, and to procure specimens of every article of manufacture and mineral production. These we know have been collected with the greatest care and research, and classified by the agents with considerable judgment and accuracy, during their protracted visit to China. France and Prussia have done the same; but we know not if these visits have been reported to Downing Street; however, on viewing the collections formed by the Austrian emissary, we could not help contrasting the relative policy of the two countries, remembering how supine the British Government were in collecting information for the advancement of our mercantile prosperity.

Of the five ports which have been opened to British trade, there are two at which no trade is carried on by us, namely, Amoy, and Foo-chow-foo, and comparatively, there is but little business done by us at Ning-po; so that in the event of an ambassador being sent to Pekin, it might not be unadvisable to reduce considerably the consular establishments at those three ports. But in any case, those ports in China which are opened to our trade, and where we have consular officers, should not be left unprotected, as they constantly have been, and in violation of the

fourteenth article of the general regulations appended to the treaty, which states that, "An English Government cruiser should anchor within each of the five ports, that the Consul may have the means of better restraining sailors and others, and preventing disturbances."

It appears from the returns from the five ports, that the trade at Shang-hae is rapidly increasing, and calls for a more safe and regular communication with Hong-Kong and Canton. The merchants there, have constantly had freights ready for months, without vessels to convey their goods. The only means at present afforded of communication between Hong-Kong and Shang-hae, is by means of the *opium* clippers, which it is sufficiently apparent should be discontinued as speedily as possible. This rapid increase of trade calls loudly for the facility of intercourse afforded by steam; and it is therefore to be hoped that the Peninsular and Oriental Company will continue the line of steam communication to Shang-hae, which would seem to promise very adequate remuneration.

Our woollens and cottons are not only highly prized in China, but their cutlery and hardware being very inferior, the manufacturers of Birmingham and Sheffield are much sought after. There can be little doubt of the fact, that if we had an ambassador at Pekin, at whose mansion all our manufactures might be seen in constant use, the court and higher orders of the Chinese would very soon acquire a taste for many articles now unknown to them, whereby our exports would be considerably increased, and the embassy

would thus become a source of profit to, instead of being an increased burden upon, the kingdom.

There appears to be an opening for a profitable trade in furs, which the Chinese use extensively in cold weather, and value very much; the greater portion of their supply is received from Tartary, but we are not aware of any attempt having been made by our merchants to meet the demand, which appears to offer a remunerative traffic. Sable is prized by the Chinese beyond measure, and they admire ermine exceedingly; high as the prizes are which are given in Russia for sable, still higher are given in China; even the middling and inferior sorts might be profitably disposed of in China. Furs in general are so much sought after, that the very commonest descriptions, which are used by the middle and lower classes, fetch very high prices; it is very probable, therefore, that such furs as marten, fitch, squirrel, and many other not prized in Europe, might be made a most lucrative source of traffic in China: and we are not aware that any exports of furs from this country, have been made by our merchants.

Much false policy has been exhibited by our Government in withdrawing part of our naval force from China, whereby we are unable to keep a Government cruiser anchored off each of the five ports, to assist our consular authorities if necessary. By neglecting to employ the naval force, to enforce strict compliance with the articles of the treaty, and protect the British residents from the molestation and insult which constantly occur at Canton, our men-of-war are comparatively inert, and there is much to be done

to eradicate the pirates who infest the China seas, which can only be accomplished through our naval force. Surely the expense to the nation would not be greater were our ships to be cruising—doing their duty, than when they are snugly anchored in Victoria harbour, sending their crews on shore to disturb the inhabitants of the town by their frequent riotous and disorderly conduct.

If it be considered injudicious to take the punishment of these marauding pirates into our own hands, would it not be advisable to negotiate with the Chinese government for a system of co-operation, to ensure their extirpation from the Ladrone Islands, which abound near Hong-Kong. This latter course certainly appears the most becoming and consistent, to be adopted towards a nation with whom we have entered into a mercantile treaty; particularly as the Chinese laws are most stringent and severe in the punishment of piracy, their war-junks being constantly employed in searching for and intercepting the pirates. Great Britain would be more honorably employed were she to aid China in enforcing her laws than in permitting British subjects to smuggle opium into China, in direct violation of the laws of nations, honor, honesty, and probity.

CHAPTER XVII.

Description of the Chinese—Personal appearance—Dress of the men, women, and children.

THE Chinese, as a nation, are not a well-grown or muscular race; the lower orders being under the middle stature, although occasionally, are to be found amongst them well-grown men, whose muscles are well developed. The wealthy classes are generally of a taller stature, and appear to be stronger, possessing physical strength of limb, and stamina; this very probably arises from using nutritious food, for the lower orders of Chinese may, very appropriately, be described as an omnivorous species, eating all kinds of filth and offal, to satisfy the cravings of hunger. Rice is the staple article of nutriment used by the Chinese, but owing to the denseness of the population, and scarcity of money among the millions, this species of food cannot always be obtained by them; and poverty, combined with hunger, oft-times compels the use of food which, under more favourable and prosperous circumstances, would be rejected with disgust and loathing.

The clothing of the lower classes of men consists of very wide, loose trousers, and a species of jacket:

which buttons at the side, made of highly glazed calico, of native manufacture; whilst the very poor, and the coolees, wear only trousers, going barefooted; and mendicants may be constantly seen, with an old piece of matting fastened round their middle, scarcely sufficiently large to cover their nakedness. The lower classes wear straw and bamboo hats, the brims of which exceed eighteen inches in depth; these machines are used to protect them from the sun's rays, and present a most extraordinary appearance to unhabituated eyes, as each individual with this affair on his sconce, in our humble opinion, looks like an animated mushroom, or a being, who has chosen to stick his umbrella *on* his head, instead of holding it *over* his seat of knowledge. The head-gear is only to be equalled in its *strangeness*, by the cloaks and trousers worn by the boatmen and coolees during the rainy season; these articles of dress are made of *reeds*, and individuals thus clad, look most grotesque, resembling some new species of huge porcupine; but however absurd this costume may appear to us red-bristled barbarians, it is one well adapted to the season during which it is worn, as it is impervious to rain, the water running off the points of the reeds as from so many miniature water-spouts.

The clothing of the middle classes differs only in the materials of which the jacket and trousers are made, these articles being composed either of crape, silk, fine long-cloth, or grass-cloth, bleached or unbleached, of native manufacture. The stockings worn by this class are usually made of calico, whilst the shoes have uppers made of black or coloured silk,

embroidered or plain, with soles of white felt, three inches thick, with turned-up toes. During winter, or cold weather, a black satin cap is worn, padded and embroidered, the form of which is not unlike a skull-cap; and a wadded jacket or robe made of silk or crape, reaching below the knees, with one or more shorter ones, according to the temperature or feelings of the wearer; whilst the legs are encased in a species of legging which is worn over their trousers. The Chinese evince much discretion and judgment in their mode of clothing; owing to the variability of the climate of China, one time of the day will be hot, at another period cold, so a Chinaman either puts on, or takes off an extra jacket, as the atmospheric changes take place; and we have "many times and oft" been reminded of the grave-digger in Hamlet, when watching a Chinaman divesting himself of some of his numerous jackets. A witty friend of ours (now, alas! dead, having fallen a victim to Hong-Kong fever) used to say the Chinese, were like serpents *changing* or casting their skins. The mandarins and wealthy classes wear long silken robes reaching to the feet, silk trousers, and black satin boots, with felt soles three inches thick, the toes of which are turned up and pointed.*

The Chinese have not pockets, or receptacles of any kind in their dress, but underneath their jackets, or robes, they wear girdles, of more or less costly materials, according to the wealth of the individual; to

* Boots, in China, are considered as demonstrations of wealth and rank; and one of their terse and trite proverbs is,—"A man in boots will not speak to a man in shoes."

which is usually attached their chop-sticks, a purse, a silk handkerchief, and a watch, frequently two watches, as the Chinese have a great fancy for pairs of every article that is expensive. In winter, these classes wear half a score garments, of various denominations, all being thickly wadded with cotton; robes, spencers, tippets, large and small, some lined with furs, whilst others are padded, are all worn at the time by a China mandarin, or wealthy man. A black satin cap, with a turned-up brim of velvet, three inches in depth, is used at this season; the top of this cap is surmounted by a button, which denotes the wearer's rank, if a mandarin, from beneath this ornament, a species of tassel is pendent; this cap is totally dissimilar, both in form and texture, from that which is worn by the middle classes. When the weather is very severe, a velvet cravat, or stock is worn, about two inches in depth; this is lined with a thick stiff substance, and is clasped at the back of the neck. In summer, thinner robes are worn, made of light silk, or exceedingly fine grass-cloth, which is as fine in texture as the most delicate French cambric; the cap, which is of a conical form, is composed of exceedingly fine, white straw, plaited in a peculiar manner; this is ornamented with a flowing tassel of ruby coloured silk, or the very fine, long, lustrous hair, which is obtained from a species of goat, and which is highly prized; this hair is dyed the colour of, and made in the same form as the silken tassel, being surmounted with a button.

So much importance is attached by the Chinese nation to trivial events, that neither the summer nor

winter clothing can be used or changed, until the emperor issues an edict, which is notified in the *Pekin Official Gazette*, and which is sent round to the vice-roys or governors of each province; this paper states that on such day, in such a month, at such an hour, the emperor will exchange his winter for his summer clothing, or *vice versa*. At the appointed day and hour, the mandarins of every district and province, simultaneously change their clothing, the inhabitants following their example of laudable obedience. Although dutiful subjects of our liege lady sovereign, to whom we have sworn obedience and allegiance, we honestly confess, that we congratulate ourselves as fortunate, in being the subjects of a monarch who does not deem it essentially necessary to interfere with our clothing; but permits us to exercise, our own discretion, in wearing as few or as many garments as we choose, or our inclination dictates; were it otherwise, and we were compelled to attire ourselves according to the feelings of another—although that other person might be our liege lady the Queen—we fear, that John Bull would be *rather* crusty and forget his allegiance and dutiful obedience.

The dresses of the mandarins worn on state occasions and at festivals are the most splendid that can well be conceived, the backs and fronts of the robes being covered with the richest embroidery; the devices and patterns being worked in gold, various coloured silks, of the most brilliant hues; whilst occasionally pearls are intermingled with the embroidery. And we have heard of state robes costing

two thousand dollars. The sleeves of these dresses, are made considerably longer than the arms of the wearers; the lower portion being much longer than the upper, to allow the hand to be concealed, as it is not considered consistent with the Chinese code of polite etiquette, to show the hand uncovered. The umbrella and fan are in continual requisition during the summer; the umbrellas used by the mandarins and wealthy are made of silk, which is figured and ornamented, according to their station; the mandarins having an imitation button, on the top to denote their rank; these umbrellas are held over their heads by attendants, when a sedan chair is not used. The umbrella, used by the middle and lower classes is made of bamboo, covered with thick paper, which is blackened, oiled and varnished over, having a thick cane handle; this common article, the cost of which is not a quarter dollar, is the most efficient protection against the sun's rays, which can never strike through the prepared paper, although the substance of the material is not the sixteenth of an inch in thickness. The manufactory at Chin-chew for umbrellas, is celebrated all over China; the material of which these articles are made is a species of white varnished paper, perfectly transparent and most beautifully painted with brilliant colours; the subjects of these paintings being usually flowers and figures. But, although the beauty of these umbrellas is proverbial, they are not so good a protection from the scorching eastern sun, as the more ordinary and common black one.

The use of the fan in China, during the hot season

is universal and continual; if your tailor comes for instructions as to *how large* your white jackets are to be made, he raises his leg, and pulls out his fan, not from a case, but from his stocking, and commences fanning himself with great composure. When your compredore, or butler, appears before you to receive your commands, he possibly finds the atmosphere of your room too hot for him, therefore, he either opens his fan, which is in his hand, or pulls it from his stocking, using the air-agitator with equal vehemence and nonchalance. Your servants whilst waiting at dinner, will hand you a plate with one hand, and fan themselves with the other. The fan used by these *delicate male creatures*, is similar in shape to that which is used by our *masculine* ATHLETIC *ladies*, and is to be seen in the hands of all the men, excepting the lowest coolees and poorest mendicants.

The men of all classes, have all hair removed from their faces; their visages being equally guiltless of beard, and whiskers; the whole of the front, and part of the back of the head is shaved, leaving a circular spot on the crown of the head, where the hair is permitted to grow to a considerable length. The hair of the Chinese is both black, and exceedingly coarse, the men having theirs plaited into a tail, which hangs down their backs nearly to their heels. When first in China, we were prodigiously astonished at the length and thickness of the men's hair; but upon close inspection, we found nearly half of the tail was composed of black silk braid, most cleverly and ingeniously intermixed with, and plaited

into the hair, concealing the joining in of the braid most cleverly.

The complexion of the Chinese men, varies considerably, the skin of some being an olive brown, whilst others rejoice in a copper coloured epidermis; the face and features are broad and flat, high cheek bones, low brow, and a small keen black eye are the physical characteristics of this nation. Although the Chinese cannot be termed a handsome race, still the expression of their faces is intelligent and pleasing.

The Chinese women are generally below the middle stature, not well formed, being very narrow across the shoulders and hips; their complexion and features are the same as those of the men; but their countenances are totally devoid of expression or intelligence. Amongst the lower orders, the dress differs but little from that of the men, as each sex wear trousers equally wide and long, the only difference in attire being that the jacket of a woman reaches below the knees, whilst that of a man comes only to his middle. The women wear the same sort of bamboo large straw hat as the men, and those who are uncrippled, and can afford shoes, wear the same kind as the men use; but the females whose feet are deformed, invariably wear a covering either of silk or cotton on their legs, whilst their feet are encased in embroidered and spangled shoes. The married women draw the hair up from the face into a top-knot at the crown of the head, where it is arranged in numberless bows; these they ornament and bedeck either with artificial flowers, or silver filagree pins six inches in length; these pins they place in the hair, so as to stick out,

like horns, on either side of the head; when not arranged in this style, the hair is plaited into a tail, exactly like the men. The widows and unmarried females, wear the front part of the hair combed over the forehead, and cut short, looking exactly like an English charity-boy. The head-dress, and ornaments of all classes, closely resemble each other, the only difference being in the quality of the artificial flowers worn by the higher orders, who also indulge in the most expensive jaed stone enamelled, and silver pins set with pearls.

The women of all ranks in China are remarkably fond of trinkets, and wear as many jaed stone and silver rings, bracelets, and anklets as they can afford or obtain; but gold is never manufactured into trinkets for their own use, as it is not worn by them, from a superstition which prevails among them, that the woman who wears golden ornaments can never become a mother, or retain her husband's affections.

The materials used by the lower classes for their clothing, is glazed cotton of native manufacture and grass-cloth, of coarse fabric; whilst the families of the mandarins and wealthy, are clad in the richest silks, figured crapes, and embroidered satins, the dresses being as magnificent as rich texture and brilliant colours can make them. The Chinese women never wear linen next the person; the under jacket being made of crape, with tight, long sleeves, which is embroidered around the throat and wrists; over this they wear another jacket, which is made either of flowered satin or crape, the sleeves being very wide and short, reaching only to the wrist; an embroidered

border encircles the bottom of the jacket and sleeves; the border is three inches in depth, and is of a different coloured silk or crape to that of which the jacket is made, the embroidery being in gold, or various coloured silks. The trousers are exceedingly wide and long, being embroidered round the ankle, in a similar manner to the jacket border, but not to correspond or match with it either in colour or embroidery: the principal object considered, in the toilette of a Chinese elegante appears to be, the combination of as great a diversity of colours, and variety of embroidery as practicable, every article of attire being of a different colour: over the trousers *the wife* wears a rich satin petticoat very handsomely embroidered, which reaches to the heels; and this portion of the dress can only be worn by *the wife*, never being adopted, or permitted to be used, either by handmaids, or unmarried daughters of mandarins. The ladies do not wear stockings, but their ankles are bandaged either with red or black ribbon: the shoes have heels about an inch high, and the uppers are very elaborately embroidered in gold and silks, being bound round at the top with figured gold tinsel. Like the men, the females of all classes wear under their jackets a silken girdle, to which is invariably attached an embroidered bag, which contains their tobacco and pipe: the fan is also in general use and requisition, and this article is either embroidered or made of painted feathers or silk, and is of an octagon, oblong, round, or pointed form, which does not fold up.

Although the ladies' dress is aught save becoming, affording no opportunity to display the form or

symmetry of the wearer, as the jacket is perfectly loose at the waist, being fastened closely around the throat; still, from the diversity and brilliancy both of material and embroidery, the *tout ensemble* of the costume is pleasing.

Infants and children, of all classes, are invariably dressed in jackets and trousers, the materials being the only variation, which are always in accordance with the wealth of the parents. Male children have their heads shaved, leaving two circular spots of hair, one on each side of the head, before the ears; this is allowed to grow, and is then plaited into tails. At eight years of age the hair is permitted to grow on the crown of the head, the remaining portion being closely shaved; the hair is then plaited into a tail, as soon as the hair is sufficiently long. The hair of the female children is allowed to grow when they are two years of age; it is then drawn from the face, and plaited into a tail at the back of the head: at eight years of age, the hair is *turned up* (that is the *technical* expression used by ladies), being dressed in innumerable bows at the top of their little pates, and decorated with flowers and ornaments of all descriptions. The Chinese have a great dislike to innovation or change in their laws, customs, or costume; all that is ancient, or been adopted by their ancestors is, in their estimation, good and perfect, therefore the national dress never varies — their fashions never change.

The Chinese, like all eastern nations, attach great value to sumptuous clothing, and a display of jew-

ellery; but there is not a nation in the universe which respects the accompaniments of wealth, rank, and station, as do the inhabitants of the Celestial Empire.

CHAPTER XVIII.

Dwellings of the Chinese—Houses of the Mandarins and wealthy—The Hall of Ancestors—Coffins—Library—Reception rooms—Furniture—Taste for articles of vertu—Jaed-stone sceptres—Sleeping apartments—Grounds—Mode of laying them out—Abodes of the middle and poorer classes.

THE houses of the higher classes, who reside in cities, are built within walled enclosures; whilst those who live in the suburbs or country, occupy the centre of their grounds, the gardens of which are laid out in a most grotesque manner. The abode of a mandarin, is invariably a collection of buildings of various sizes, which are devoted to several purposes; such as offices for the servants, smoking-rooms, summer-houses, theatre, and the largest is the dwelling-place of the family: the roofs of all these buildings slope outwards and are supported by pillars, the gable ends of the roofs being ornamented with bells, and figures of bamboo and porcelain. The walls are usually built of bricks, which have a blue tint, and on these are frequently portrayed landscapes and figures, painted in brilliant colours, which produce a most pleasing effect. The interior of these residences are divided into numerous apartments, the largest being the Hall

of Ancestors, where stands the household shrine, on which joss is enthroned in great comfort and finery: the shrine being gaily decorated with artificial flowers and glittering tinsel, whilst the fumes of scented joss-sticks or incense, continually burning, ascend towards the idol's nostrils, regaling his olfactory nerves; family worship is here performed at stated periods of the day, and we have been informed that frequently joss is *chin-chined* or worshipped, before any affair of importance, either of business, or of a domestic character is undertaken.

Ranged in regular order around this hall are a series of tablets, detailing the family history and pedigree, interspersed with selections from the ancient sages: in this apartment, and at their tombs, the family burn offerings to the manes of their ancestors, on the respective anniversaries of their deaths. Here also the master of the house keeps his coffin, it being the custom for the head of every family to provide himself with his *last* domicile, when he *first* becomes a housekeeper; this usage prevails amongst all classes, from the highest to the lowest, the Emperor setting the example, by selecting his coffin on the day he ascends the throne. The coffins used by the higher orders and wealthy, are exceedingly costly, being ornamented, lacquered over, inlaid with mother-of-pearl, gilt, and painted; so great is the variety of prices at which they can be purchased, that the expense of a coffin, will vary from one hundred dollars to two thousand. These coffins are much larger than those used in Europe, the lids being of a semi-circular form, on which is inscribed the name, pedigree, and dignity of the intended occupant, a blank space being left for the date of his decease, to which the family add, his various, real, and supposititious good and laudable qualities.*

The library usually adjoins the hall of ancestors, and is fitted up with great care and expense, being exclusively devoted to the one object, namely, the reception of books; the proprietor never even desecrating this apartment by sitting in it, retiring, to an adjoining smaller room for the purposes of studying and reading. The books are kept upon shelves, with brass lattice-work doors, so that the gaily-coloured bindings of figured silk and satin, golden brocade, silver and golden tinsel, glare gorgeously upon the spectator in splendid profusion; and as Chinese works, particularly those of the ancient sages and philosophers, are most voluminous, an immense outlay is requisite; and as a well-selected library must comprise the greater part of the writings of the above-named sages, many thousands of volumes are found on the book-shelves.

The domestic apartments are usually small, and communicate with each other; before the door of each room is a gauze screen, made of finely split bamboo, which is painted in brilliant colours, through which the air passes freely, there is also a silken curtain, that either falls before the gauze screen, or is fastened back, as the occupant of the room may desire privacy, or the admission of the breeze. The general

* The coffins of the poor are formed by sawing the exterior of a log of timber into four equal parts, which are roughly nailed together: the price of this description of coffin is about two dollars.

style of the furniture is handsome, massive, and substantial, reminding us somewhat of the Elizabethan age; the high-backed arm chairs being richly carved in quaint devices, and the couches being made upon the plan of a *settee* of that period. Chairs are placed in rows against the walls, with small tables between each two or three chairs, for the purpose of receiving the tea or sam-shoo cups; on the couches also stand small tables, about one foot high, eighteen inches wide by two feet long, these are generally made of ebony or lacquer-ware, the former richly carved, the latter profusely gilt, and are used for the tea equipage or card-playing. Tables of various forms and several sizes are scattered through the rooms, these articles of furniture being made either of marble, ebony, granite, or lacquer-ware, highly ornamented with gilding or mother-of-pearl; as the wealthy have a great fancy for curiosities, antiques, and objects of vertû of all descriptions lie pell-mell, on the tops of these tables. Stands are intermixed with the tables, on the shelves of which are arranged the more valuable articles, such as antique bronzes, white porcelain, thin as an egg-shell and transparent as water, jaed stone ornaments, and old coins; very beautiful vases are made of the jaed stone, which is a brittle, hard, and opaque mineral, varying in colour from that of a dirty white pebble to a bright emerald green; and the prices given for articles of the latter colour are enormous. This jaed stone is frequently cut into the form of a sceptre, and elegantly carved in various patterns, and a pair of these are occasionally presented by one mandarin to another, who is of equal rank with

himself; these expensive and magnificent articles are decorated with silken tassels, enclosed in a silken case, and are placed in the best apartment or reception room, on a table or stand devoted to their sole use, with the name, titles, and dignities of the donor inscribed in golden letters on this honored piece of furniture. When the mandarin, who has received this gift, pays a visit of ceremony to the donor, or to another of equal rank, these sceptres are borne before him; so highly are the jaed stone sceptres prized, and so much importance is attached by the Chinese Government to forms and ceremonies, that no mandarins, save those of the first and second class, are allowed to use them.* The floors are covered with fine matting, of various colours and patterns, whilst from the ceiling are suspended enormous silken lanterns, most gaily decorated with painting, embroidery, and gilt inscriptions, the tenor of the latter being the rank and name of the owner of the mansion; amongst these lanterns of gorgeous appearance and character, may occasionally be seen an old-fashioned English lamp or chandelier, which would disgrace the lowest casino, or dancing shop of a manufacturing town, but which the Chinese owner

* From the following description, given by Sir George Staunton, page 347 (Lord Macartney's Embassy to China), of the sceptre sent to our king by the Emperor of China, we conclude that it must have been manufactured from jaed, as this mineral is the only substance manufactured into sceptres by the Chinese:—

"The first present which the Emperor made to his Majesty was a jewel, or precious stone, more than twelve inches long—highly valued by the Chinese: it was carved into the similitude of a Chinese sceptre, in the form of that which is always placed upon the imperial throne, allusive of peace and plenty."

appears to regard, and point out, with especial satisfaction. The walls are generally whitened, and hanging from them, suspended by silken cords, are selections from the moral and virtuous maxims of Confucius, and other sages; these inscriptions are written in black and gold characters, on coloured papers of gaudy tints, the purport of the quotations being to the following effect, as these now quoted are translations from the originals, which were hanging on the walls of a mandarin's dwelling:—

"Let a respectful memory of your ancestors be constantly present, whereby you will preserve peace and unanimity in your family."

"Let your rule of conduct be frugality, temperance, modesty, and economy."

"Let each person confine himself to his particular calling, and its duties, which will ensure their being well performed."

In strange contradistinction to these precepts, the most obscene, immodest, and filthy paintings, representing every description of vice and indecency, too frequently are seen suspended in the same apartment, almost side by side with the maxims of the sages which inculcate morality, subjugation of the passions, propriety of conversation, demeanour, and rectitude of principle. From the reception-rooms, the sleeping apartments are entered, which are small, and scantily furnished, containing only the bed, a press for clothes, and a few chairs: the bedstead consists of a raised wooden platform, on which is laid either a thin mattress stuffed with cotton, in winter, or a rattan mat in summer. Neither sheets or blankets are used, but coverlets of cotton, or of richly-embroidered silk, either with or without wadding, as the season may render requisite, supply their place. The pillows are stuffed quite hard (usually made of rattan, resembling a brick-bat in flexibility), of an oblong form, and covered either with silk, crape, or satin, the ends being embroidered with silk or gold-twist, representing some curious pattern or device. The bed-curtains are either of thin gauze, to keep out the mosquitoes in the summer, or of wadded silk, to exclude the cold of the winter; the latter curtains being frequently most richly worked in silks of various colours. The presses, or wardrobes for clothes, are generally exquisitely carved, having latticed doors lined with satin, silk, or crape; there are usually three deep drawers beneath, the fronts of which are beautifully carved. These presses are either of ebony, or of the lacquer-ware, with a richly-gilt pattern delineated thereon. The walls of these bed-chambers are too oft defiled with obscene paintings.* To such a residence as here described, a theatre is invariably attached; the stage and robing-room for the actors being a separate building, with a small area between it and one side of the house, from one of the lower apartments of which the performance is witnessed; on the upper floor is a lattice-work, constructed exactly like the *loge grillé* of Paris: behind this the ladies of the family sit to enjoy unseen the various entertainments.

The pleasure-grounds are laid out in the most extraordinary manner, and we know not how better

* The description of the ladies' apartments will be found in the chapter devoted to WOMAN.

to describe them, than by referring our reader to a common blue dinner plate, the pattern of which is termed by the fair portion of humanity, as being only fit for the kitchen, but which is technically called in the crockery shops "the willow pattern." Bridges are erected, apparently for the mere gratification of ascending on one side to descend on the other; artificial rocks are formed for the express purpose of placing a summer-house on the summit, to which there is no possible means of ascent, unless some beneficent fairy were to furnish the spectator with a pair of wings for the occasion. A lake of some extent serves as a reservoir for gold and silver fish, which multiply rapidly, and grow to a large size. When a lake cannot be formed, then small ponds are made in its stead, in which are placed *jets d'eau*, streams of water issuing from the mouths and persons of imaginary monsters. On the sheet of water, or lake, a small boat will be moored, and numerous aquatic birds will disport on the bosom of the stream, and dabble luxuriously in the miry banks; near which, diminutive grottos, overgrown with creepers, offer cool retreats to porcelain mandarins, gorged with the presumed excesses of the table; their clothing loosened, and pendent bellies, presenting a complete illustration of a Chinaman's ideas of masculine beauty, and luxurious ease.

Being exceedingly fond of birds, an aviary is always to be found in the grounds, frequently filled with rare and curious specimens, totally unknown to European ornithologists, and which, we fear, are likely to remain so, as the Chinese pay large sums for

rare birds, and those who have them to sell will not dispose of them to a European, if the bird is a curious or rare specimen. The aviary is usually of gilt lattice-work, with a sloping roof, having bells and ornaments pendent from the corners; whilst artificial trees, and baths for the use of the feathered captives, are to be found within. A covered gallery usually sweeps around the lake and aviary, extending from one angle of the house to the other; and as the Chinese invariably follow in the footsteps of their ancestors, the description of one mandarin's house and grounds will suffice for all, as little or no variation is to be found either in their grounds or dwellings. Distributed about the garden in pots and beds, are a variety of oaks, bamboos, and fruit trees, all either being dwarfed or distorted, as the wealthy indulge in this strange taste to a most extraordinary extent, having an extreme liking for all stunted productions of vegetation. The flower-beds are so arranged, and the flowers so disposed, as to produce various and grotesque patterns; and these *floral* pictures are most pleasing to our eye, from the novelty of the devices, brilliancy and variety of the colours.

We believe that we have elsewhere remarked upon the passion which the Chinese evince for the chrysanthemum, this flower being cultivated to an extent, in every garden, that would appear incredible to those who had not witnessed, the affectionate fondness which a Chinaman bears to this flower. Amongst the flower-beds, porcelain monsters, in ludicrous attitudes, attract the attention; occasionally the posi-

tions of these earthenware monstrosities, although natural, are offensive to delicacy.

We regret to be compelled to add, that to most residences, are attached subterranean apartments devoted to the opium pipe and gambling. A kitchen garden, for the culture of vegetables and pot-herbs, with an orchard well stocked with fruit trees, are always to be found appertaining to the residence of a wealthy Chinaman, as their passion for vegetables, herbs, and fruit, nearly equals their fondness for the chrysanthemum.

The residences of the middle and lower classes are naturally of an inferior description in every way. A single room, in many instances, answering the purpose of an eating, sitting apartment, hall of ancestors, or shrine, for in the most wretched dwelling a joss is to be found, whilst quotations from their sages are suspended from the damp walls. In such an abode as this, three, four, and five generations will reside, each generation having a separate apartment, which is fitted up as a dormitory; the beds of each being divided and concealed by mats, which hang by ropes from the rafters; the whole family sitting and eating in the principal room, or hall of ancestors. The dwellings, as a matter of course, are less commodious and comfortable, in proportion to the poverty and diminished means of the occupant, until they descend to a wretched hut, built of bamboo, plastered with mud; but even here, in the sole room, will be found a corner carefully swept clean, and decorated, wherein is placed joss and the domestic shrine.

CHAPTER XIX.

AGRICULTURE.

Chinese an agricultural people—Account of the origin of the Agricultural Festival solemnized annually by the Emperor—Laws connected with Agriculture—Encouragement—Chinese method of cultivating, irrigating, and mowing the earth—Trees peculiar to China—Dwarfed and distorted vegetation—Dyes—Vegetables of China—Fruits of China—Beauty of the orange groves—Plague of locusts.

The Chinese must be considered as an agricultural people, as the Government have most wisely established laws for the protection and encouragement of agriculture. To such an extent is the encouragement of agriculture carried, that once in every year the Emperor does not think it beneath his dignity to descend from his throne, laying aside all emblems of sovereignty and power, to assume the garb of a husbandman, setting a laudable example to his subjects, by tilling the ground and sowing seed. The imperial family, officers of the court, and mandarins, all similarly clad as husbandmen, attend the Emperor on this occasion, which is looked upon as a solemn festival, so essential do the Chinese consider agriculture to the prosperity of a nation, in contradistinction to the many heavy blows and great discouragement inflicted upon it in Great Britain by

modern legislation. The agricultural festival is said to have originated with the Emperor Chun, who reigned in China two thousand three hundred years antecedent to the Christian era: this Chun was a husbandman, who for his great virtues was selected by the Emperor Yao to be his successor; and after Chun had ascended the throne, tradition affirms that he still continued to till the earth at certain seasons.

Succeeding Emperors paid great attention to agriculture, and many wrote works as to the best manner of manuring and cultivating the land, until we learn that the Emperor Ven-ti, who sat on the throne of China two centuries before the Christian era, "perceived the country was becoming desolate by the dreadful wars, assembled his council to deliberate on the best means to be employed for the re-establishment of prosperity in his dominions." All agreed that it were best to engage his subjects in the cultivation of the land, and the Emperor Ven-ti set the example, by cultivating, with his own hands, the land belonging to the Imperial palace, ordering the mandarins and officers of the court to follow his example: plenty again reigned in the land, and from that time up to the present, at the commencement of every spring, the agricultural festival is solemnized.

The appointed day having been previously named by the Emperor, and proclaimed officially, the monarch, attended by his court, goes forth and ploughs a particular field, sowing wheat; and every cultivator, or farmer, throughout the vast territories of China, simultaneously turn up, and plant seeds in the earth. The produce of the field which is ploughed and planted

by the Emperor, is preserved with religious care in yellow sacks (yellow being the Imperial colour), and is offered at the annual worship and sacrifices, which are made at the tombs of ancestors; all this is specified in the code of laws, which state every minute particular, as to the manner in which the Emperor and his court are to perform this annual rite.

The Emperor bestows the utmost attention upon agricultural affairs, and when the viceroys of distant provinces present themselves at the Court of Pekin, they are invariably questioned as to the state of the crops in their district.

Yung-ching, the late Emperor of China, made the following wise and judicious enactment, which is rigidly adhered to by the present Emperor, Taoukwang. "Having an uncommon and great regard for husbandmen and cultivators of the earth, the Emperor orders the governors of every province and city to give information every year at the Court of Tribunals held at Pekin, of the person of this profession who is most remarkable in their districts for his application to the culture of the earth, peace with neighbours, preserving union in his own family, and freedom from extravagance. Upon the report of the viceroy or governor being verified, the Emperor will raise this diligent and wise husbandman to the degree of mandarin of the eighth order: this distinction is a reward for bestowing care and attention upon the cultivation of the fruits of the earth, and will enable him who is so honored to wear the robe of a mandarin; he will also have a right to visit the governor of the city, and to drink tea with him. The husband-

man who may receive this token of Imperial love will be respected while he lives, and after his death, he will have funeral obsequies observed in accordance with his rank, and his title of honor and dignities will be inscribed in the hall of his ancestors. All men bow before this mark of Imperial favour."

By an ancient law, all neglected or uncultivated lands became forfeited to the Emperor, who grants them to farmers, on condition that the land is kept in proper cultivation; the consequence is, that in China very little uncultivated land is to be seen; a fifth, and in some instances a fourth part of all produce is reserved for the Emperor, which is paid in kind to the officer or mandarin, who farms the tax from the Emperor.

There is one great peculiarity in Chinese agriculture which, if adopted, might prove highly advantageous to the British farmer, were the example to be followed previously to being sown. All seeds are steeped in liquid manure until they germinate; to this practice, coupled with the system of irrigation, may be attributed the rich luxuriance and abundance of the various crops in China.

The national perseverance and ingenuity may daily be witnessed in the manner in which terraces are formed, one above the other, up to the summit of a rocky mountain, where paddy is cultivated; reservoirs and drains are constructed on each platform, and the water having passed along one terrace is received into the reservoir of the next below, thus descending, step by step, in its irrigatory course. After the rainy season, when the water has been exhausted which had been

preserved in these reservoirs, the water is carried, both by manual labour and ingenuity, to the heights above. The various modes of irrigation adopted by the Chinese, with chain and other pumps, have been so constantly and frequently described, as to render repetition superfluous and unnecessary.

The methods adopted in thrashing rice or paddy are numerous; we have seen them thrashing with flails of bamboo, somewhat similar to our own in form, only shorter; we have also seen them, or their oxen, treading out the grain, calling to mind, in that land of heathens, the sublime scriptural injunction contained in the passage, "Thou shalt not muzzle the ox which treadeth out the corn."

They also husk the rice, by placing the grain in a stone mortar, which is securely fixed or imbedded in the earth, using a pestle, attached to a lever, to strike the rice with; this pestle is usually worked by a man, who treads heavily upon the end of the lever. Water-mills are also used for this purpose, and a species of hand-mill, which is made of two round stones, the topmost turning, by means of a handle, upon an iron pivot. Rice is the staff of life in China; and here we are furnished with an example in which everything is turned to account by the natives. From the grain a spirit is distilled, and is also their chief article of nutriment; the straw thatches their abodes, and from it also they manufacture coarse mats and paper; the husks are carefully collected, and being amalgamated with unctuous matter, are formed into cakes, and given to swine, who fatten speedily on this description of food. Ornaments are manufactured from prepared

rice, which is first pounded into a paste, and then hardened by means of heat; we have seen remarkably handsome vases, and snuff-bottles, made of this material, the forms of which were chaste and elegant, and would not have disgraced the antique models of Greece. As they cultivate the barren sides of hills and mountains, up to the summits, so also do they make the morasses subservient to the support of man, by means of bamboos, split longitudinally, and laid upon the bog; over these sticks are laid a coating of mould; in this artificial soil, vegetables and culinary herbs are planted, and raised in the greatest perfection. The sugar-cane plantations in China are allowed to be of a very superior description; and we are induced to believe, from the statements made by West Indian and Cingalese planters, that to the superiority of Chinese irrigation, the excellence, and flourishing condition of their plantations and canes, is due. The mode adopted is, conducting water through trenches, from the large reservoirs, which are placed between each row of canes; and at regular intervals, the water is allowed to flow through transverse trenches: these trenches are either opened or closed, as the canes in their respective securities require moisture. As no farmer exclusively cultivates the sugar-cane (as the farms usually are small, and the cultivator or proprietor plants seeds of all descriptions), none can afford the expense of machinery to prepare sugar; therefore, the use of a *perambulating* machine, for the extraction of the juice from the cane, is contracted for by several neighbouring farmers; a temporary building, or bamboo shed, is constructed in a central situation, near the

abodes of the farmers, and the proprietor of each plantation, with the assistance of their families, carry the canes to this building, and in like manner convey back the manufactured produce; there is nothing lost or wasted after the juice is extracted, for the canes, after the sugar has been obtained from them, are used for fuel.

The Chinese are most careful in the manner adopted to prepare and manure the land: they will mix various descriptions of earth, to make the soil adapted to the seed which it is about to receive; thus, if the earth is of too adhesive and compact a nature, they mix sand with it; if too loose, then loam or clay is mingled with it; and frequently they will change the earth from one spot to another. Manure is usually applied in a liquid state, night-soil being preferred, and there are coolees who make it their business to go from house to house, purchasing this, and other refuse animal and vegetable matter, which they sell to the farmers. It would be impossible to enumerate the substances which are used for manure: the parings of nails, cuttings of hair, the scrapings from the beard, bones, ordure of animals and birds, are all applied to the same purpose. In gravelly soils, where nothing else can be cultivated, the farmer plants the bamboo, of which there are several kinds; the appearance of the tree, with its tapering trunk, and slender leaf of most graceful form, is peculiarly elegant. The trunk is frequently from twenty to thirty feet in height, and the colour a clear brilliant yellow; the leaves resemble those of the willow, but are larger, and are of a delicate bright green; and we know of nothing in nature that presents

a more agreeable contrast to the eye, than the yellow trunks and green leaves of a bamboo-plantation or forest. The uses to which the bamboo is applied are multifarious: from the young and tender sprouts a most delicious preserve is manufactured; a substance used by the Chinese in medicine is obtained and extracted from the hollow of the tree.* Paper is manufactured from the pulp; masts and spars are formed from the full-green tree; houses, rafts, and furniture, also being made and built with bamboo; the poles which yoke oxen, and that coolees or porters use for carrying burthens, are alike made from the graceful stem. Although China does not abound in a redundancy of those large trees and vast forests which are seen in other parts of Asia, still there is no paucity of timber or useful trees, either on the coast or in the interior of the provinces; excepting in the Ladrone Islands, of which Hong-Kong is the worst specimen.

The most magnificent of the monarchs of the forest flourishes well in China; we allude to the banyan or pagoda tree, which sending down its branches to root in the earth, reproducing other trees, again to be similarly multiplied, until innumerable arched trees, and cloistered alcoves, clothed in luxuriant umbrageous foliage, surround the enormous parent trunk; description falls short, and is powerless, when the attempt is made by writing to depict this glorious specimen of vegetation, it is necessary to see this magnificent tree to estimate,

* We are not aware if this is known generally to chymists or medical men in this country.

either the beauty, size, or luxuriance of its foliage, or the comfort afforded by the shade of the leafy roof. It were needless to speak of the mulberry trees, or of their number, which furnish food for the myriads of silk-worms, whose silk forms so material an article in the exports from China. From a tree, whose bark and foliage is like our ash, the Chinese obtain a very powerful oil, which they use for varnish; it is necessary to be extremely careful in the application of this liquid, for if dropped upon the skin, the oil will produce a cutaneous disease, which is very difficult to cure. The fluid is obtained by making incisions in the bark of the tree, shells are placed in these cuts, which speedily become filled with the juice which exudes: the fluid undergoes a variety of processes, before it is applied to the purposes for which it is most valued; and the polish produced by the application of this liquid, far exceeds, and is more durable than any other.

The Chinese obtain from a tree, which they call Kouchu, a fluid resembling milk, which they use in gilding with leaf gold; this liquid is smeared over the surface of the article to be gilded, in the several forms which the device is intended to represent; the leaf gold is then applied, which immediately becomes firmly cemented. There is a particular shrub indigenous to China (not unlike the privet), which attracts an insect called the "white wax insect," or fly; this little creature is about the size of a common fly, but the formation is most peculiar and extraordinary, as pectinated extuberances rise in a curve, and incline towards the head; the insects are covered with a

white powder, which is constantly shaking off them, so that the leaf on which they settle for a few minutes will be partially covered with this fine white dust. The natives attach a species of bag or nest to this tree, in which the fly will deposit the substance which they term white wax, and which many affirm is of most excellent quality.

The most curious tree in China is the tallow tree, from whose fruit is extracted a vegetable fat from which candles are manufactured; from the kernels of the berry an oil is obtained which is used for various purposes by the poorer classes. When the fruit is ripe, which in appearance resembles the elder-berry, but is materially larger, the leaves of this magnificent tree are tinted of a most beautiful scarlet-purple hue. It would be impossible to enumerate a tithe of the trees indigenous to China, unless a work were devoted solely to that subject, our aim is to name only what we deem most curious, worthy of remark, and likely to be most interesting to the general reader. We believe that the sole laurel indigenous to China is the camphor laurel, which grows to an enormous size, and the timber is used for building ships and houses; the camphor is found imbedded in the trunk of the tree, and is also obtained by boiling the branches and leaves, an oil is collected from the surface of the water, which undergoes a variety of processes, before the camphor is procured; but the drug thus obtained is neither so powerful nor pure as that which is found in the trunk of the tree.*

* We have been informed that the Borneo camphor is much purer and far superior to the Chinese; and in that island there are whole forests of the camphor laurel or tree, which are cut down by the natives for the sake of the camphor, the timber being left to rot. Could we obtain possession of the island, this timber might be made a valuable article of commerce, as, from the hardness and durability of the wood, it would be most useful for building purposes.

From the inner epidermis of a species of sycamore, the Chinese manufacture some of their finest paper; there is also a tree (of a species unknown to Europeans) from the pith of which, when dried, they manufacture a kind of flour, which is used for culinary purposes; the cotton tree, both in a wild and cultivated state, flourishes, growing to an enormous size in many parts of China.

The tobacco plant is cultivated to some extent, but it does not appear to thrive, as the tobacco is invariably of an inferior description; the shrub from which castor oil is extracted grows wild in great luxuriance, and the shrub is also cultivated with great care; in short, there is not a plant or shrub growing in China which is not made subservient to man's use.

Excellent oil is also extracted from various seeds, such as the cotton, turnip, hemp, and a kind of mint which is used for lamps, and by the lower orders for culinary uses; an oil, equal to the finest olive procured from Florence, for table service, is obtained by the Chinese from the kernels of apricot stones.

The dyes of the Chinese are proverbial for their beauty and durability; the indigo plant is cultivated to a great extent, as well as a species of polygonum, from the leaves of which a colour is procured which nearly equals the blue obtained from indigo; from the buds and young leaves of a minute delicate plant, apparently of the colutea species, a most delicate but

brilliant green is obtained; a most exquisite black dye is prepared from the cup of the acorn, and the finest and most brilliant scarlet from the carthamus.

The dwarf vegetation of China is peculiar to that country; for although we now have in England dwarfed specimens of the cactii, and other plants, nothing as yet has been produced, that can either compete, or compare with the extraordinary specimens of dwarfed and distorted vegetation, which are common in the Celestial Empire.

We have had in our possession an oak tree two feet high, bearing acorns, the trunk exhibiting all the external marks of an aged tree; orange and citron trees of the same size, which produced diminutive fruit of remarkably fine flavour: one of these orange trees used to produce, or have upon it at the same period, incipient buds, blossoms in full flower, fruit newly set, and of full size, in an unripe and ripened condition.* But the greatest curiosity we had was a bamboo tree, two feet and a half in height, which was distorted into the representation of a dragon, with a youth seated upon his back. We have seen a leichu tree, whose natural size equals that of a full-grown mulberry-tree, dwarfed into one of three feet, the branches tapered similar to those of an ordinary tree, and the trunk presented the appearance of old timber.

The mode of dwarfing and distorting trees, as practised by the Chinese, is simple: the branch of a full-

* We have heard of an orange tree, which had been distorted into the complete representation of the human hand, and we deeply regret that we were prevented seeing the curiosity by illness.

grown, healthy tree, is covered with mould, which is bound round tightly with cloth or matting; the fibres of the branch thus covered soon shoot into the mould, when the branch is carefully cut from the tree; the bandage is then removed, and the stripling is planted in fresh earth: the fibres then become roots, and thus that which was previously a branch on the parent tree, becomes a trunk, bearing flowers and fruit. The buds at the extremity of the branches which are intended to be dwarfed are torn off as soon as they appear, and by this means the branches are arrested in their growth, other buds and branches shooting out: after a certain time, molasses, or sugar-juice is applied to the trunk of a dwarf tree, by which means insects are attracted; thus the bark is injured, and that knotted appearance is produced which is peculiar to aged trees.

When it is purposed to distort, or give any particular form to a tree, the branches are bent into the shape, and retained in it by means of slips of bamboo, which are made into a kind of frame. We had a very curious and perfect camelia japonica, which we never before heard of, or saw one like it while we were in China: the flower was exceedingly large, and its form was perfect, and the colour was a *unique bright purple*, or mazarine blue: the natives could not have practised deception, or dyed the flower, as it bloomed in our possession.*

This beautiful and extraordinary flower, as well as

* We have been asked repeatedly by botanists, if we were quite sure that we did not mistake the colour of this extraordinary flower; our reply was, Do you think that we would tell a lie?

the dwarfs and distortions of the vegetable world, were the gifts of a valued friend, who took much trouble to procure them from the interior: the pestilential air of Hong-Kong destroyed them (as it does everything living belonging to animate or inanimate creation), to our deep regret.

The vegetable productions of China are not only those peculiar to a tropical climate (which vegetables are, brinjals, yams, orcus, sweet potatoes, and such like), but there are also those which are indigenous to the temperate zone; peas, Windsor beans, French beans, turnips and carrots, being reared, and brought to great perfection; potatoes are also to be met with, but they are neither well-flavoured nor large. We have frequently had at our table very good salad, radishes, a species of cucumber, equal in flavour to ours, but altogether of a different appearance. We must not allow the truffles to escape mention, or memory, for they were most excellent, equal, if not superior, to those of Europe; neither must the capers be buried in the caverns of oblivion, without a just eulogium being passed upon their excellent qualities.

There are several kinds of cabbages in China known to Europeans; but there is a very large white cabbage, which is unknown in Europe, and which is of remarkably fine flavour, and firm texture of leaf: would that some philanthropic botanist would procure seed of this delicious green, or rather white meat, and send some to our publisher's—addressed to us, of course—not to our publisher—although we respect him highly; but number one first all over the world.

The fruits of China are numerous, luscious, and fine, and as many of them are preserved, dried, and made into jellies, which are sent to Europe as presents, or for sale, several of our readers must have a vivid remembrance of their agreeable flavour. In China, the following fruits are to be found (most of them in the greatest perfection), namely, the pine apple, custard apple, lei-chee, pomegranate, pumbelow, shaddock, water melons, sweet melons, apricots, guavos, plantains, bananas, papaws, chestnuts, citrons, mangoes, a plum which comes from Ching-chew, not unlike an egg plum in shape, but ten millions times more delicious in flavor; grapes, and, though last not least, oranges. There are many descriptions of oranges cultivated in China, but *the orange par excellence* of the Celestial Empire, is the mandarin orange, this fruit is of a flatter form than other oranges, and somewhat smaller; the rind being of the brilliant colour of the Seville orange. To be eaten in perfection, this orange must be used immediately after it has been taken from the tree, as it will not keep above two or three days; although we cannot say, as a friend of ours did, that it was worth taking a voyage to China, to taste the mandarin orange in perfection, we can conscientiously affirm and declare, upon our veracity, that it is a most delicious fruit.

The orange plantations in China are truly splendid and magnificent, far surpassing those of any other part of Asia or Europe; the size and luxuriance of the blossoms are most extraordinary, their beauty is peculiar to China, and their fragance is almost overpowering. China is much blessed in the fertility of

her soil, mineral riches, and the produce of her silk-worms; but her prosperity is often arrested by one of the curses, with which the Almighty Maker of the world formerly scourged the land of Egypt; for whole provinces will be devastated, and every crop devoured by myriads of locusts. In a single night, or day, this destruction will take place, none knowing where the destroyer comes from; a cloud will appear between earth and the azure vault of heaven; a flock of locusts alight on every tree, field, and shrub, and devour all, to the consternation of the affrighted husbandman. When this plague lasts for any time, the Emperor, in person, offers sacrifices to the Ruler of Heaven, entreating the scourges may be removed; for frequently pestilence arises, from the putrifying bodies of the locusts which strew the surrounding country and plains. In China, these voracious insects are peculiarly beautiful, of great variety, and of very large size.

CHAPTER XX.

Tea—Varieties—Modes of preparation adopted in roasting Black and Green Teas—The price of Tea—Brick Teas—Finest Teas never exported, but frequently *cum-shaws* are made of them—Mode of preparing the infusion—When introduced into England—Price—Consumption.

THE increasing importation into, and consumption of tea in England, render everything connected with its history, cultivation, and preparation for the market, matters of exceeding interest, not only to the merchant and scientific man, but to the British nation at large. No accurate information can be gleaned, either from records or tradition in China, as to the precise period when a warm infusion of the leaves of this plant was first adopted in that country. Mr. Samuel Ball in his interesting and useful "account of the cultivation and manufacture of tea," cites an ancient treatise on natural history by Kuen-Fang-Pu, who, in his account of the "ancient history of tea," relates a curious story of the discovery of this tree in the *Tsin* dynasty (A. D. 217) by "an old woman, who was accustomed to proceed every morning, at day-break, to the market-place, carrying a cup of tea on the palm of her hand. The people bought it eagerly;

and yet, from the break of day to the close of evening, the cup was never exhausted. The money received she distributed to the orphan and beggar frequenting the highways. The people seized and confined her in prison. At night she flew through the prison window with her little vase in her hand."

The same Chinese authority relates many other traditional stories extant, relative to the discovery, but he places no confidence in any of them, and states it as a fact, that "it was first used as a beverage in the reign of Suey-Tè, or Wen-Tè (A. D. 584), and acknowledged good, though not much esteemed; but from that time and during the dynasty of Tang (A. D. 618), it gained in reputation, and was abundant in the succeeding dynasty of Sung (A. D. 960), being esteemed and used everywhere."

Notwithstanding this author's authority, we believe that the period when a warm infusion of the leaves of this plant began to be used, stretches back to a much earlier period in Chinese history, and it is at present so universal throughout the Empire, that the consumption can scarcely be greater, if the population itself does not increase.

The effects and qualities of the warm infusion of tea-leaves are too well known and understood in this country, to enter into any disquisition upon the subject, but it cannot be uninteresting to learn, what the Chinese experience in its use, who drink it without the addition of either sugar or milk; we cannot afford better information to our readers on this subject than by again quoting from the treatise of Kuen-Fang-Pu, who lived in the Tang dynasty; after praising the

flavour and aroma of the infusion he says, "It tempers the spirits, and harmonizes the mind, dispels lassitude, and relieves fatigue, awakens thought, and prevents drowsiness, lightens or refreshes the body, and clears the perceptive faculties;" and the same author makes one of the emperors say, "The use of it grows upon me surprisingly, I know not how it is, but my fancy is awakened, and my spirits exhilarated as if with wine." The Chinese medical men esteem the tea-plant highly, and use it as a remedy for many complaints; it is also considered in China as a great stimulant to the appetite.

Great contention has long existed amongst botanists relative to the varieties and species of the tea-plant, but it would appear, that the plant from which the common kinds of tea in commerce are produced, is the Thea chinensis, of which several varieties exist; thus many botanists have made three distinct species, namely, Thea viridis, Thea bohea, and Thea stricta.

China seems unquestionably to be the native country of the tea-plant; much has been written upon this subject, and although Seibold (see Nippon, Heft. II.) has lately endeavoured to establish that tea has been introduced into China from Kaorai, yet Klaproth has very clearly shown this opinion to be erroneous (see Haude und Spenersche Zeitung, Berlin, 1834). The plant is found in China as high as the 40th degree north latitude, as well as in the mountainous districts of the south, and particularly in the mountains separating China from the Burman Empire. Ritter has proved, from accurate sources, that the culture of tea is carried on in Ava, the Burman Empire, and

on the eastern borders of Thibet; but it has also been found, recently, wild in Assam, at the height of six or eight thousand feet above the level of the sea; and great efforts are being made to cultivate it upon a large scale in British India. Tea is also produced in Cochin-China and Tonquin, but here its cultivation is much neglected; it has been known in Japan, and cultivated in Corea for centuries, and has been introduced with much success into Java by the Dutch, the produce from whence has reached the Amsterdam market.

Plantations of tea are formed by sowing the seeds, which are set with regularity; in the first year the middle shoot is stopped, to stunt the growth of the plant, which causes it to become bushy, and throw out a greater quantity of leaves; and after the third year, the crop of leaves is fit for gathering. In spring and autumn the shrubs are manured, and the ground is weeded and turned around the roots, at least four times in each year. The mode of manuring the plantations differs in various parts of the empire, but the most usual manure employed is a compost of human excrement and calcareous clay, which is kept prepared ready for use in large walled-in pits, adjoining the cultivated land. In seven years the leaves become thick, hard, and rough, when they are cut close to the ground, which causes them to shoot anew, and produce an exuberant supply of succulent leaves; after thirty years, it is said, the shrubs become useless, and are then rooted up. The inferior teas, however, which are designated by the Chinese as "*hill teas*," receive but little care from the cultivator, who

contents himself with weeding them about twice in the year, collecting the weeds around the roots, where they are left to rot.

The ancient writings agree with the Chinese of the present day, who affirm that black teas of the best flavour come from the Bohea mountains, from Nuy-shau, which is situated in the centre of these mountains, and that the teas diminish in goodness in proportion to the distance of the plantations from that district. The Ming-yen and finest Souchong are produced here, which are unknown in England, and may never have found their way here except in the shape of *cum-shaws*, or presents. These are also known as Nei-shan, or "*the inner mountain teas*," amongst the Chinese, and they are cultivated within what are termed the "Imperial enclosures," which are said to supply the Emperor's court. The difficulty of collecting the leaves from the shrubs, which are described to grow in this district on sides of inaccessible precipices, is said to be excessive, and that the labourers engaged in the task are let down by means of iron chains; the cultivation and preparation of the tea is stated to be under the direction and superintendence of the priests of the sect of Fo, who have built their temples and dwellings upon the level heights. Du Halde thus expresses himself upon this religious retreat: "The priests, the better to compass their design of making this mountain-pass for the abode of the immortal beings, have conveyed barks, chariots, and other things of the same kind, into the clefts of the steep rocks, all along the sides of a rivulet that runs between; insomuch that these

fantastical ornaments are looked upon by the stupid vulgar as a real prodigy, believing it impossible that they could be raised to such inaccessible places but by a power more than human."

The Hyson, or finest green tea, has been greatly improved by transplanting the shrubs from certain hills favourable to their growth into the plains, and this course has been adopted for many centuries. It is not very difficult, therefore, to imagine that the shrub thus highly cultivated, and the seed of these cultivated plants improving for a long series of years, as the soil or locality was changed, may have altered so much in appearance, that there may be all the external attributes of two varieties.

The difference in colour, shape, and pubescence of the dried tea leaves, for a long time led botanists and others to believe that the black and green teas were prepared from different species; this, however, was an erroneous idea, as both kinds may be prepared from the same plant. This has been established in Java, as we have Mr. Jacobson's authority that the green and black teas are produced there from the same seed, and that the only difference between the two teas is produced by *soil* and *manipulation*. That botanically there is no difference of species between the two; that one part of the same plantation may grow highly-flavoured teas, and another part common teas: both may resemble Souchong, or both Congou; or the one Souchong, and the other Congou; and, again, that in regard to green tea, the one may resemble Twankay, and the other Hyson. And he further declares, that it is only by experiments in the various modes of manipulation, which can determine which part of the plantation may be more suitable to black or to green tea.

In China, however, the culture of the black tea, and that of the green differs considerably; the Hyson, or finest description of green tea, is cultivated in the plains, in a more fertile soil, and highly manured. Europeans pay so remunerative a price, for this tea, that the producer is encouraged to devote a more fruitful soil to its cultivation. The Twankay tea is very far inferior to the Hyson in flavour, and yet it is the same plant, the former being its product, when growing on its native hills, while the latter is that of the highly-cultivated plant transplanted into the valleys.

The leaves of the tea-plant, when newly gathered, do not in the least resemble the dry leaves, either in odour or flavour; they have not either a sharp, aromatic, or bitter taste. Their highly-prized qualities of pleasant taste and delightful odour, which they afterwards exhibit, are the effects of roasting, by which the leaves are dried; and of manipulation. We need not be surprised at the effect produced by roasting upon the tea leaves, as every one knows that unroasted coffee possesses nought of the agreeable aroma, for which it is peculiar after having undergone the process.

Had Mr. Reeves, formerly the East India Company's tea-taster at Canton, been aware of the various modes of preparing the leaves, he would not have expressed his astonishment how any one, who had been in China, and who had only seen the different infusions

of green and black tea can consider both kinds of tea the leaves of one and the same plant.—(See Loudon's Gardener's Magazine, ix. p. 718.) Let any one take a number of leaves of various sorts of tea as they come to us in trade, soften them in hot water, and lay them side by side, and he will be convinced, that there are not any distinguishing characteristics between the various kinds of black and green teas. But although we think that it is clearly established that all kinds of tea are prepared from the same species of Thea, yet these various teas are grown and prepared each one in a particular district; in one we find the green, in another the black; in a third the tea is found in almost a globular form, and in a fourth it is a little curled, just like the vine, which is almost everywhere the same species, from which is produced such an infinite variety of wines, all differing in flavour and bouquet.

The flower of the tea-shrub is white, composed of five leaves, and in shape is similar to the rose, and the berry resembles a small moist nut; there are four gatherings of the black tea, the first is in early spring, when the young, delicate, and succulent leaves are plucked, from which the Pekoe tea is made; the second takes place about the 20th of April, when the leaves are large, which produces fragrant, full-flavoured tea; the third is about the 6th of June, after the leaves have shot out anew, this tea has little smell, is weak in flavour, and of a very dark colour; the fourth takes place after the summer solstice, when another crop of leaves has sprung forth, and

this tea is coarse in smell, weak in flavour, but of a lighter colour than the last.

Loo-Lan, a Chinese author, gives the following account of the preparation of Yen, or Pao-chong tea: "When the leaves have been plucked, they should be spread on trays, and exposed to the air; this process is called Leang-ching: they should be then tossed with both hands, sifted, and carefully examined in a strong light, to see if red spots appear, which is called Ta-ching; they should next be placed in small bamboo trays, and kept closely covered with a cloth, until a fragrant perfume is perceptible, which is called Oo-ching; they should then pass to the *chao-ching-fu*, or roaster, to place them in the red-hot *kuo*, or iron vessel; five ounces of leaves should be thrown into the *kuo* at the same time, which should then be swept out with the bamboo brush; when they must be well rolled, and then carried to the Poey, or drying-house, to be perfectly dried. This tea, called Souchong, or Pao-chong, is sold in the place where it is prepared from four to eight dollars per catty."

Other accounts make it appear that teas are exposed principally to the sun for the purpose of drying, and that the trays, two feet and a half in diameter, are placed on large stands made of bamboo, which contain about three rows of them. Mr. Ball, in his account already referred to, endeavours to explain the discrepancy in the descriptions of the drying of teas, as well as contradictions in different relations concerning tea in general, by showing that it arises in most cases from a difference of the manipulation; dependent upon the state of the leaves, or on the

kind or quality of the tea required to be made. It appears, however, probable that the leaves of old shrubs which are strong and fibrous, may be subjected to the drying influence of the sun, previous to the process of drying or roasting in the *kuo*, which would be most injurious to the young and delicate leaves from which the superior teas are manufactured.

Mr. Ball describes two distinct roasting or drying processes, namely, *chao*, and *poey;* the former is accomplished by means of the *kuo*, and the latter by sieves, held over a fire of charcoal.

The *kuo* is a thin, circular, cast-iron bowl, two feet four in diameter, and nearly eight inches deep, which is sometimes larger or smaller, dependent upon the quantity of leaves to be roasted; this vessel is imbedded in an oblong brick stove, the rim being even with the surface of the bricks; the fire-place is at the back, with an opening beneath for the supply of fuel. The poor manufacturer makes use of the same vessel to boil his rice in at one period of the day, and to roast the tea in at another. Sometimes, during the roasting and rolling process, a yellow juice is extracted from the tea, which forms a white deposit on the sides of the vessel, it is essential, therefore, during the manipulation, repeatedly to wash the *kuo*, and the hands of the manipulator. A brisk fire is kept up, and the heat should be of such a temperature as to produce a crackling of the leaves.

Mr. Ball describes the roaster to take "about half a pound of leaves between his hands, which he throws into the *kuo;* he then places his hands upon the leaves, and with a slight degree of pressure, draws

them from the opposite side of the vessel, across the bottom, to the side of the vessel nearest himself. He then turns them over, and throws them back again, repeating this action until the leaves are sufficiently roasted. When the heat becomes excessive and difficult to bear, the roaster then raises the leaves some height above the *kuo*, and shaking them on his hands, he lets them gradually fall, which serves to dissipate the steam, and to cool them."

The leaves should be roasted until they emit a fragrant aroma, and until they feel limber and soft to the hand: they are then immediately transferred to circular bamboo trays; the workmen taking as many leaves as he can gather between both hands, which he rolls in the tray from left to right, pressing them slightly, preserving them in the form of a ball; and upon the skill of the workman in performing this process will depend the proper twisting of the leaves. After this they are spread out on bamboo trays, which are laid upon stands in tiers, until the *chao* process is repeated; in this second roasting, charcoal is used instead of wood, which is generally employed in the first process, and the heat required is not so great, though insupportable to the touch. The rolling and roasting process is repeated three times for superior teas, or even four times; but inferior teas undergo these two processes but once, owing to the leaves being unable to bear more, and the price being insufficient to pay for the additional labour. The leaves lose their fragrance while their juice exudes, both in the roasting and rolling, but it is recovered before the termination of each process.

The finest descriptions of *Yen* teas are said to undergo rather a different process of roasting, called *Ta-ching*, in which the *kuo* is heated red-hot, which can only be continued for three or four seconds.

The process of *poey* is adopted, after these two operations, for all superior black teas; for this purpose a long, narrow chamber is used, which is provided with brick-work extending over three sides; this projects from the walls of the chamber about three feet, and is half a foot in height; several circular hollow places are disposed along this brick-work as receptacles for charcoal fires, these are in diameter about two feet seven inches; over these fire-places stand wicker-work cylinders, called *Poey-Long*, inclining to the centre like an hour-glass, the diameter of their ends corresponding with that of the stoves; a little above the centre of each are two transverse wires, upon which are laid the sieves of tea; the fire must be kept very brisk, and is lighted in a chafing-dish. The workman carefully sifts a quantity of leaves to extract all the dust or fragments which would fall into the fire, and by causing smoke would spoil the tea, after which he spreads them evenly over the sieve, making an aperture in the centre with his finger, to allow a current of air to pass through; he then places the sieve upon the transverse wires in the *Poey-Long*, and lays over the *Poey-Long* a flat bamboo tray, leaving a portion of the mouth open as a passage for evaporation. After half an hour the *Poey-Long* is removed from the fire, and the sieve is taken therefrom, a similar sieve being laid over it, the workman holding them horizontally in both hands

reverses them quickly, and by this means the leaves are turned over into the fresh sieve, they are then returned into the *Poey-Long*, and placed over the fire for another half hour, when they are again removed and rubbed between the hands. The leaves are now found to have become a much darker colour; the fire is diminished in heat by laying over it ashes of paddy husks, and the same routine is repeated several times, until the leaves are perfectly black, twisted, and crisp; after which the leaves are sifted, and the old and ill-coloured ones removed, and they are again placed over the fire as before, the top of the *Poey-Long* being completely closed, and the fire is allowed to die away.

The tea is after this packed according to the custom of the district either in chests or baskets; in which they are carried into the market and sold in large quantities; during the tea season these markets are held three or four times a month in the respective districts.

Green teas, known in Europe, grow in the south of the province of Kiang-Nan, and may be classed, according to Mr. Ball, under the heads of Hyson and Singlo, the former being only the same shrub improved by cultivation and soil, taken from the high grounds and planted in the valleys, round the embankments of fields, and manured; and now designated "hill" and "garden" teas. There are two gatherings of the leaves of the green teas, one between the middle of April and the first week in May, and the other at the summer solstice. The tea is rendered superior by being roasted immediately after gathering, and previous exposure to the atmosphere or the sun is

very injurious. Those which cannot be thus treated are therefore lightly spread over a brick-floor, or if this be not practicable, then they are placed upon shaded stands, in bamboo trays; in the latter case a woman constantly examines the trays, and if she observes any indication of their heating or turning yellow they must be instantly turned.

The *kuo* used for roasting Hyson tea, is also a thin cast-iron vessel, the inside is bright from friction, it is much deeper than that formerly described, being ten inches in depth, and is set five inches below the level of the brick-work; it has several flat protuberances, answering the purpose of handles, by which it is built into the brick-work; its diameter is sixteen inches. A wood fire is lighted beneath, and the *kuo* is made nearly red-hot, half a pound of leaves are thrown in, and the steam which arises is considerable: a crackling noise is heard on their being thrown into the *kuo*, the workman keeping them constantly stirred with his hand, the heat obliging him to change hands repeatedly; after each turn he raises the leaves half a foot above the stove, shaking them on his hand; this is continued almost as long as the operator can bear the heat; he finally turns them three or four times round the vessel, collects them in a heap, and throws them into a basket held by a man at his side; any leaves remaining in the *kuo* are instantly removed with a damp cloth.

The leaves are then rolled as described in the same process for black tea, the balls are then shaken out, and the workmen manipulate the leaves rolling them between their hands, by drawing the right hand over

the left, using a little pressure, thereby causing the leaves to twist regularly the same way. After this, having been spread on sieves they are carried into a cooling room. If they cannot be immediately re-roasted they must be turned in the sieves to prevent them from becoming yellow, but the sooner they are roasted after the rolling the better.

In the second roasting three men are employed; the fire must be considerably diminished, and charcoal substituted for wood; one man's attention is exclusively directed to the fire, feeding or diminishing it under the direction of the operator, who takes care to retain an even temperature; while the third man is constantly engaged in fanning the leaves. The roaster in this second process presses the leaves gently against the bottom of the vessel, then draws them towards himself, and shakes them in his hands; then he draws them round the sides of the *kuo*, raises and twists them in both hands; he then stirs them more frequently and twists them less as they become drier; and finally, discontinues the latter motion altogether. The leaves now taken from the *kuo* appear a dark olive colour; they are sifted, and roasted a third time, when the heat of the stove is again considerably decreased, and the quantity of leaves thrown into the vessel materially augmented; the fanning and description of roasting are similar to those adopted in the second roasting, and it is during this operation that the leaves by degrees assume the bluish colour peculiar to this description of tea, and resembling the bloom of the grape. The roastings must be continued until the tea is fit for the market, thus one man will be occupied

constantly for ten hours in roasting the three times, twenty-five catties of tea. This tea is packed, and commonly sold unsorted. When sorted the Hyson is the tea, after the Gunpowder and young Hyson have been sorted from it, and this process is performed by various and careful siftings.

Mr. Ball contends, from several experiments made by himself, "That the difference of colour in black and green teas does not appear to be derived from any management of heat, but from manipulation; the heat being the same in both cases. I therefore conclude that the colour of black teas, when roasted in the manner herein described, arises from the quiescent state of the leaves during the final desiccation, and that of the green from incessant motion; the former producing a slow, and the latter a quick evaporation of the elastic fluids. The fanning of the green tea seems also employed for the same purpose; and it obviously may be surmised, that the freer admission of light and air may work very considerable chemical effects, altogether sufficient to account for the different results in these two processes."—Page 242.

The Chinese have latterly employed fictitious means of colouring green teas for the purpose of imitation, or to heighten the colour of the natural green; the imitated green is well known in the trade as "Canton green." Mr. Warrington, of the Apothecaries' Hall, published a paper in the "Memoirs of the Chemical Society," in February 1844, to prove that ferrocyanide of iron or Prussian blue, and sulphate of lime or gypsum, are used by the Chinese for this purpose.

Large quantities of the flower-buds of *olea fragrans*

are an article of trade in China, and are used by connoisseurs to improve the flavour of green tea; each person mixing this substance to suit his own palate.

Inferior teas are used by the lower orders, and the poor in China; made from the uncultivated shrubs, by drying the leaves partly stripped off the stalks. The *brick tea* is made from this description of article; it consists of bad and dirty leaves, mixed with the stalks, which are cemented together by some clammy substance, pressed into the form of thin bricks or cakes, which are dried in ovens. It is principally consumed in the north of China, and the interior of Asia; and we learn from "Timkowski's Journey to China," vol. i., page 46, that this tea is used by breaking off pieces, which are reduced to powder, and boiled in water or milk, mixed with meat and fat. The soldiers on the northern frontiers of China receive their pay in this tea, and dispose of that portion which they do not require themselves; and large caravans of camels, laden with it, journey through the desert of Cobi.

The privilege of trading to the two ports of Amoy and Foo-chow-foo, which are situate in the province of Fo-kien, close to the black-tea districts, ought to be the means of procuring the general consumer in England those teas at a cost of fifteen or seventeen per cent. cheaper than he pays for teas purchased by the merchants at Canton. The latter port is distant from the Bohea district only two hundred and seventy miles, from which country there is an uninterrupted water-communication; the tea, for general use, is produced there at the cost of about sevenpence or eightpence per pound of our money, and the cost of carriage from

thence by water to Foo-chow-foo being trifling, it could be sold at the latter place for tenpence or elevenpence per pound; but the same article, under existing circumstances, costs the merchants at Canton tenpence or elevenpence per pound. National prejudices and national character, going hand-in-hand, unite in inducing the Chinese producers and merchants to persevere in the old beaten track, while interest and policy combine in influencing the Chinese Government to confine the trade to the port of Canton; but we must only hope, that after the expenditure of so many British lives and so large an amount of British gold, in effecting the opening of four additional ports, a wise, sound, and *firm* policy will secure to the British poor the advantage of being able to procure, at a moderate price, the warm infusion of tea, which is a beverage alike wholesome and soothing.

The Chinese assert, we know not with what degree of veracity, that they have more than a hundred descriptions of the tea-shrub, and that the sort of tea which is used by the Emperor of China is never cultivated save for him; the greatest care and attention being bestowed upon the shrub during its growth, and the various processes which the leaves undergo, before it is fit for infusion. In some mountainous parts of China, which are unsuitable to the cultivation of other crops, a species of tea-shrub is grown, called by the Chinese "flower of tea:" the blossoms of this shrub are frequently mixed with their finest teas, to impart a fragrant flavour; it is affirmed that the Arabian jessamine is also used for the same purpose. Oil is extracted from the berry of

the tea-shrub, which is used for medicinal purposes, but the Chinese declare that the oil which is obtained from the nut or berry of the "flower of tea" shrub will cure every disease to which human nature is liable.

It is rather a curious fact, nevertheless a *true bill*, that in China good tea can rarely if ever be purchased by retail; in short, unless you are lucky enough to have a friend among the merchants, who will procure a small chest of tea for you, the infusion or decoction made from the trash too often sold retail in China, under the denomination of tea, will be neither refreshing to the frame nor pleasant to the palate, and you may wish in vain, in the tea country, for a good cup of tea; wishing *that you may get it*. The finest and most delicious teas are never exported, being of too expensive a character, as the value of these teas is calculated by an equal weight of silver; thus a catty of tea is sold for a catty of silver.* These teas are usually bought by the mandarins and wealthy, either for their own consumption, or for *cum-shaws* (presents). Some of this tea was presented to us, and the delicious flavour and aroma of the same, is deeply engraved or engrafted, on the tablets of our mental organization, and the heart of our memory.

Many of the mandarins and wealthy are as curious in their collection of teas, as our connoisseurs of the juice of the grape, are in their cellars of wine; the amateur of tea will feel as much pride, and derive as much pleasure, from the commendation of a judicious friend, who has tasted his various teas, as an English-

* A catty is about one pound and a quarter.

man would experience, after producing his various wines, and receiving the praises of a good judge. Notwithstanding this national taste for teas, a Chinaman *is by no means* a member of the temperance society, as all we have come across have a great partiality for liqueurs, more especially cherry-brandy, which is the favourite tipple of a Chinaman, belong he to what class he may: of this beverage, a Chinaman will imbibe an incredibly *large* quantity in a very *small* space of time.

The mode of making tea in China, is similar to that, by which coffee is made in Turkey, namely, by putting the ingredient into the vessel from which it is to be drank; the tea-leaves are put into a small cup or bowl, which has a lid or cover; boiling water is poured over it, and instantly covered, to prevent the escape of the aroma; in about five minutes they consider the infusion as complete, and drink the tea without the addition of either milk or sugar. The bowl, or cup, is usually placed in a small filagree silver stand, somewhat the shape of a boat; these stands or saucers, are frequently most beautifully and curiously enamelled, or chased; the lid of the bowl is used as a spoon, the tea being sipped from it, after it has been dipped out of the cup.

We hope this concise, full, true, and particular account of tea, from the sowing of the seed, until the leaves of the shrub are popped into a bowl, cup, or basin, for the express purpose of being amalgamated with the pure element, will be duly appreciated by our numerous perusers.

It is stated that tea was originally introduced into

Europe by the Dutch, in 1602, but the first official report that we have of tea being used in England will be found in 12 Car. II. c. 23, as an act of parliament was passed in 1660, by which a tax was levied of eightpence per gallon on all tea made or sold in coffee-houses or taverns. We read in Pepy's Diary, September 25, 1661—"I sent for a cup of tea, a Chinese drink, of which I had never drank before." In the year 1660 the price of tea in England was three guineas per pound; the value of tea gradually decreased, as the consumption increased, and in the *London Gazette*, December 16, 1680, we read the following advertisement:—

"This is to give notice to persons of quality, that a small parcel of most excellent tea, is by accident fallen into the hands of a private person to be sold, but that none may be disappointed, the lowest price is thirty shillings per pound, for which they are desired to bring a convenient box. Inquire at Mr. Thomas Eagles', at the King's Head in Saint James' Market."

Up to 1669, the tea that was imported into this country was procured from our continental neighbours, but in the above-named year, the East India Company received their first invoice of tea; the refreshing herb was packed in two canisters, their weight being one hundred and forty-three pounds and one quarter. The Company presented twenty pounds weight of tea to his Majesty, who graciously condescended to accept and express gratification at receiving the gift. It would be tedious to trace the gradual

increase of the consumption of tea; suffice it to say, that by statistical returns, it has been proved, that more than fifty million pounds weight of tea are annually imported into Great Britain.

CHAPTER XXI.

Silk—Italy first supplied from Greece—Mons. de Herbelot states Greece supplied from Persia, and silk-worms brought to Persia from China—Discovery of silk-worms—Legend of the Empress Si-lin—Rearing silk-worms—Feeding them—Silks, Satins, Crapes, and Velvets.

In the days of the Roman Emperors, silk was so very highly estimated in Italy, that it was sold for its weight in gold, at which period Greece must have carried on a most lucrative trade in it, as the Romans were supplied entirely by that country with this valuable manufacture. The Grecians were immediately supplied through Persia, and as Monsieur de Herbelot observes, they acknowledged, that they were indebted to China for their supply of silk-worms, as well as for their knowledge of the mode of rearing them.

Tradition, in China, informs us that the inhabitants originally, like most barbarous nations, clothed themselves with the skins of animals, that the population becoming too large for this limited supply for human clothing, their natural industry and inventive talents led to the manufacture of cloth, but to Si-lin, the wife of their emperor Ho-ang-ti, they owe the invention of silk manufacture.

This Empress, and for a long series of years, succeeding Empresses, used to amuse themselves and the ladies of their court, in the useful employment of hatching and feeding silk-worms, of winding and ultimately manufacturing the silk; which originally was only permitted to be used by the royal family and members of the court. An extensive garden was set apart for the exclusive cultivation of mulberry-trees, in the vicinity of the palace, where the Empress was in the habit of resorting, accompanied by her attendants and servants, and the latter bringing fine branches of a mulberry-tree within her reach, she would gather the whole of their leaves, and with these she returned to feed her favourite worms. The finer pieces of silk manufactured by the Empress, or her ladies, were always set apart and appropriated solely for the ceremony observed at the great sacrifice to Chang-ti. It is probable, that policy originally suggested this practice of the Empress, to set a laudable example to the princesses and ladies of the court, and through them to the people at large to cultivate the mulberry-tree, and rear the silk-worm; as the same policy likewise suggested the annual ceremony performed by the emperor in cultivating a corn-field. Although this constant occupation has been discontinued by Empresses of the present day, yet the mulberry-garden is still cultivated, and the rearing of silk-worms is still, to a less extent, conducted by the Empress and her court.

The manufacture of silk is rapidly extending in China, as it is not only used by the Emperor, royal family, and mandarins, but also silken robes are worn

both by men and women in general, whose circumstances afford them the means of procuring them; the only difference observable being the texture and the patterns or designs worked upon the silk.

The food of the silk-worm being most material for the manufacture of superior silk, it will be necessary to treat more particularly upon the growth and cultivation of the mulberry-trees; of these there are two descriptions of the best, the one is called King-sang, and is a native of Kin, a country in the province of How-quang, the leaves are thin and a little pointed, in shape somewhat like those of a gourd, but much smaller, the tree is very durable, and the timber is solid. The leaves of the King-sang are preferred by the worms, newly-hatched; the worms fed upon them spin a very strong silk, which is used in the manufacture of Chinese crape. The other is called Low-sang, and is a native of the province of Chantong, it grows rather tall, the leaves are large, thick, round, and full of juice; it produces but little fruit; it is not durable, and the timber is unsound. The leaves are good to feed the worm at every age, but it is generally given to it when full-grown.

The best mulberry-trees for the food of the worm are those which produce the smallest quantity of fruit, as the nutriment, or sap of the trees, not being required for the nourishment of the fruit, the leaves are rendered more juicy, and the Chinese endeavour, therefore, to make the trees barren, and to multiply their leaves; for this purpose, they feed fowl with fresh-gathered mulberries, or mulberries dried in the

sun; the dung of these fowls so fed, is carefully collected and steeped in water, in which water they afterwards soak mulberry seeds before they are sown. Those trees are selected which are found to shoot their leaves earlier than others, and are planted close to the houses appropriated for the rearing of the silk-worms, their roots are kept perfectly free from weeds, and are manured and watered.

When the trees are three years old, they are considered to be in perfection; those trees which have been stripped of their leaves before that age, are considerably injured, and become weak and delicate; at five years old, the roots are liable to twine round each other; when this is the case, the earth around should be opened in the spring of the year, the entangled roots should be cut away, and fresh prepared mould supplied, which will soon bind with careful watering; if this be not done, they will decay away. When the trees grow old, they revive them by pruning and removing the decayed branches, and engrafting young shoots, which is done about the month of March. There is a peculiar small worm which is very injurious to the mulberry-tree, the Chinese search very attentively for them, and use as an antidote, an infusion of oil made from the fruit of the *tong* tree.

The soil selected for planting young trees should neither be stiff nor hard; but newly-broken ground is preferable. The Chinese are very careful in the choice of young plants, and reject all those which have wrinkled skins, only choosing those which are white and smooth, as it is found that the leaves of the latter are numerous and large, and the silk-worms fed

upon such leaves, produce close, full silk. In the province of Kiang-nan, from whence the best silk comes, they manure annually the trees with the mud from the canals; animal manure and ashes are also used; but considerable skill is requisite in the pruning, which requires great care, and by judicious management the leaves are made to shoot earlier and more abundantly than they otherwise would, and are rendered more nutritious for the worms. The branches are cut away as much as possible from the centre of the trees, to leave room and space for the gatherer; when this is properly done, one man will gather more leaves in a day than three or four could, where the practice is not observed; a well-pruned tree is considered double the value of one which is not, and it produces a much larger crop.

January is the proper time to prune in, the trees are pruned something like vines, four knots only are left on the branches; those branches are cut away which have a tendency to grow downwards, or towards the trunk, and of those growing in forks, one fork is rejected; and if there are too many branches together, they must be thinned. The trees are also lopped, to prevent their growing above a certain height, the loppings and prunings are carefully gathered for fuel to heat the water into which the cocoons are thrown, to facilitate the winding of the silk; of the ashes they make a lye, into which they throw imperfect cocoons, and those which have been bored by the butterflies; the lye causes them to swell, and they are then spun into strong silk cord; before the branches or loppings are burned, the bark is peeled off, which is manufac-

tured into coarse paper, similar to that with which umbrellas are covered.

The mulberry-tree is propagated both by laying the branches of a full grown tree (which is done in spring, and the branches are rooted and fit for cutting in December), and by seed; the seed is chosen from the fruit which grows in the midst of the branches, it is mixed with the ashes of the burned branches; the following day they are thrown into a vessel of water and stirred up; when the water has settled, the light or bad seeds swim on the top, those which are good fall to the bottom; these are then dried in the sun, and then sown with an equal quantity of millet seed, the millet serves to shade the young plants from the heat of the sun; when the millet is ripe, the first high wind after it is set on fire, the following spring, the mulberry-trees shoot forth with much more strength. When the plants have reached the height of three feet, their tops are lopped to make the branches shoot, but the branches are kept under until the plants are transplanted; when this is done, they set them in rows, eight or ten paces apart, and these rows are distant about four paces, taking care not to plant the trees in one row, opposite to those in the next.

It should be mentioned here, that in autumn, just before the leaves assume a yellow tint, they are gathered and dried in the sun, then beaten small, and placed in earthen vessels, the mouths of which are stopped with clay; in spring, these broken leaves are reduced to a fine powder, which is given to the worms after they have cast their skins.

It is not alone sufficient to cultivate the mulberry-tree for food for the silk-worm, but it is essential also to prepare a habitation for these precious insects, suitable to their various conditions: these skilful labourers, who contribute their substance for our luxury, and supply us with delicate garments, and gorgeous hangings for our chambers, deserve to be treated with attention and care, which man bestows accordingly, knowing that the riches which they afford depend upon it; as should they suffer from neglect, they pine, and their work decreases in value. The site for such a residence should be upon a dry and rising ground, convenient to a running stream, for the facility of washing frequently the eggs; it should be in a quiet and retired neighbourhood, removed from the voice alike of cattle or fowl, as the least noise will disturb the silk-worm in its labour, and injure the work; and noisome smells are said to be also very injurious to these delicate and tender insects.

The dwelling should be built of a square form, the entrance should face the south, as the north winds are detrimental to the silk-worms; there should be also windows on each side of the house, which may admit air when required, and these windows are covered with white, oiled paper; the Chinese also shade them, with a species of umbrella, to protect them from the powerful rays of the sun, and from wind. The apartment must be kept free from mosquitoes and gnats, which blemish the cocoons, and render them difficult to be wound off. Lizards and rats also destroy the worms; and vigilant cats are therefore kept to guard against them. It is of great importance that the eggs should be hatched simultaneously, and that the worms should

be fed, and should cast their skins together; the room must be kept at a certain temperature, and for this purpose, fire-pans are moved about the chamber, care being taken that the fuel is of a red heat, and that no flame arises, which is very prejudicial to the silk-worms. The fuel employed is cow-dung, which they collect in winter, and prepare it by mixing it with water, tempering it well, and forming it into bricks, which are dried in the sun: this fuel has the advantage of great durability in burning, when covered over with its own ashes: it is essential to protect the chamber in every manner from damp, and the door is even covered with double matting, and a thick hedge is planted round the dwelling: nine or ten stories of shelves are set up around the room, nine inches apart; upon these are laid reticulated rushes, the interstices being large enough to admit a man's finger: a free passage is left in the centre of the room: the eggs are hatched, and the worms fed upon the network of rushes, in fact the rushes are the cradles of the insects; upon them is spread a thin layer of dry cut straw, upon which are laid long sheets of soft paper; when the paper is fouled by the ordure of the worms, or the remains of their food, as they do not eat the fibres of the leaves, a net is thrown over the worms, upon which a few fresh mulberry leaves are laid, which entice the hungry swarm; the net is then gently removed, and placed upon a new bed, and clean paper is spread upon that which has been soiled.

The mulberry leaves are gathered into a large net purse, care being taken not to press them too closely; but as the newly-hatched worms require more delicate

food, the leaves are cut into narrow strips with a very sharp knife.

Great care is necessary to preserve a good breed of butterflies, and for this purpose all weak, imperfect, or ill-coloured ones are rejected; a due proportion of males and females must be preserved, the males are known by the cocoons being smaller, finer, and a little pointed, while those of the females are rounder, larger, and thicker. Those butterflies are also chosen which come out on the fourteenth day; those appearing earlier or later are invariably rejected. The selected butterflies, both male and female, are laid on several sheets of paper, manufactured from the bark of the mulberry-tree, this paper is strengthened across one side with silken threads, as when they are covered with eggs, they must be immersed three times in water, to preserve them; after the males and females have been twelve hours together, the former are removed, and are placed with the rejected ones; the females are then covered over and kept in darkness for four or five days while they are laying their eggs; they are then, along with the males and rejected ones, buried deep in the earth, as the Chinese allege that they are certain poison to beasts or birds, and that they even prevent vegetation, for several years, in a field, where they are buried; but, by their account, they have a very contrary effect upon fish, as if they are thrown into a fish-pond, the inhabitants feeding upon them fatten to an incredible degree.

A selection must also be made of the eggs which are deposited upon the paper, removing, for instance, all those which adhere together; it is very remark-

able that cold water, or even snow, is found to preserve and improve the eggs, whilst cold and damp destroy the worms; these sheets of paper are hung on the beams of the chamber, and the door is opened to admit the light; after hanging so for some days, they are rolled up loosely, with the eggs inwards, and are hung up again during the remainder of the summer and the autumn. The end of December, or the beginning of January, they unroll the papers and immerse them in cold river-water, where they are left for two days, covered with a china dish, to keep them down; they are then taken out and hung up to dry, and this process is repeated three times. When they are perfectly dry they are again rolled up, and placed standing upon one end in an earthen vessel; after which, once every ten days, they are exposed to the rays of the sun in a dry, sheltered spot. When the mulberry-trees begin to shoot forth young leaves, it is time to think of hatching the eggs, which should be done simultaneously, and for this purpose the rolls of paper are opened out, and hung with the backs exposed to the sun, where they remain until they acquire a genial heat, they are then rolled up tightly, and placed in an earthen vessel, as before, and kept in a warm place until the next day; the second day, the eggs become an ash colour; then two sheets are rolled tightly together, and the ends tied; the third day, the sheets are opened out and spread on a fine mat, and the eggs are found to be black. Should any worms be hatched, they must be thrown away, as their various stages would be more forward than the others, and thereby great confusion and trouble would necessarily

arise; these worms having been removed, three sheets are now rolled together loosely, and they are taken into a warm, sheltered place. The next day, the rolls of paper are opened, and found to be full of little worms like black ants, which they call *ho-y*; the eggs which remain unhatched for an hour after must be destroyed; and they remove all those worms which have flat heads, are shrivelled, or of a sky-blue, yellow, or flesh colour.

The sheets of paper, with the newly-hatched worms, are then held in a sloping position, turned downwards over mulberry leaves cut, as before described, and strewed on the shelves, the smell attracting the young worms; having previously weighed the paper while the worms were on it, the paper, after they have been removed, is again weighed, the difference gives them the weight of the worms, by which means they calculate with the greatest nicety the quantity of leaves which they will require for each meal for the silk-worms, and the probable weight of the silk they may expect from the brood! A female attendant is constantly employed about the worms, who is called *San-mau*, or the mother of the worms; this lady enters into possession of the chamber, but not until she has washed her person well, put on clean clothes, free from smell of any kind; she must not have eaten for some time previously, nor have touched wild succory; she should be clothed in a plain garment, without lining, that she may be sensible of the heat of the place, and regulate the temperature accordingly. At the end of three days, when the worms turn white, the food must be increased in quantity; and should not be

cut so small; after they get a blackish hue, the food must be supplied in larger quantity still, and uncut, as taken from the tree. When they turn white again, it must be decreased. As soon as they become a little yellow, they must have still less; but when they are quite yellow, or, as the Chinese term it, "on the eve of one of the three great sleeps," and ready to cast their slough, they should get nothing; and as they cast their slough three times, each time according to their size, they must be managed accordingly; in fact, the Chinese have a graduated scale for feeding these insects, of a *sliding nature*, by which they regulate the number of meals of each day of their life; they eat night and day, the day after they are hatched they are supplied with eight-and-forty meals, the second thirty and so on; the frequent meals forward their growth, and make them spin sooner. If the worms attain their full growth in twenty-three or twenty-five days, a paper covered with young worms which weighed a drachm, will produce twenty-five ounces of silk. Should they be retarded to twenty-eight days they will produce but twenty ounces, and if to a month or forty days the produce will only be half that quantity; in fact, it has been found that these delicate insects are liable to be injured by overfeeding, insufficient food, too much heat, or cold.

They must not be crowded, and when they have grown a little, those which were on one shelf must be distributed on three others, then on six, and so on in proportion up to twenty. When they become a shining yellow color they are ready to spin, another room is prepared for their reception, which is fitted up with a

rough frame-work all round, and this is divided into several compartments with ledges, where the worms range themselves in order; there is plenty of space left for a man to walk round, and a small fire is kept up to give a gentle heat; which is found to make the worms more active, and the silk more transparent; these creatures must be covered to keep off air and to exclude light, consequently, mats are thrown over the frame-work; after the third day the mats are removed from one to three o'clock in the afternoon, and the sun is admitted into the chamber, they are then recovered.

The cocoons are finished in seven days; and in seven more the worms quit their silken habitations in the form of butterflies; the cocoons are gathered into heaps before these days have been accomplished, and a selection is made of those which are to be set aside for propagation, which are laid upon a hurdle in a cool place. It is necessary to prevent the cocoons, from which the silk is to be wound, from being bored by the butterflies, and they must be killed therefore to hinder them from committing this destruction; it is possible, and better, to wind the silk off at once, but the want of hands, and the necessity of attending to breeding butterflies often precludes the possibility. These insects may be killed by allowing the cocoons to lie in the sun for a whole day, but then the silk is injured by the heat of the sun. Another method is to put them into *balneo mariæ*, and an ounce of salt with half an ounce of the oil of turnips is generally thrown into the copper vessel, the cocoons are immersed in this vessel, having been previously put into a net bag,

a cover is then placed over the vessel which is luted, to prevent the escape of steam, and it is then placed on a slow fire for about six hours, the cocoons are then taken out and spread upon mats to cool, after which they are covered with small willow or mulberry branches. This peculiar hot bath is said to improve the silk, and render it more easy to wind. There is a third method of destroying these butterflies, which is preferable to either of the former; a large earthen vessel is provided, and in it is placed a layer of cocoons weighing about ten pounds, over which is laid four ounces of salt, upon which is placed a quantity of large dry leaves resembling those of the *nenuphar;* alternate layers are added of cocoons, salt, and leaves until the vessel is filled, then the vessel is made air tight, and after seven days the butterflies will have been killed.

The silk-worms, when about to spin, have sometimes been placed in separate cups, covered over exactly with paper; the worm then spins the silk upon the paper in a large circular flat form, which can be easily wound off: when the silk has been all wound, it is immediately prepared for the loom. The Chinese use very simple machinery to produce their most beautiful silks and satins; and as there is nothing new to be learned from their description, we will not trouble our readers, or consume time, by a relation of that which is universally known.

There is a species of silk-worm, larger and longer than those we have been considering, which are hatched like the others, and are then put upon trees called *Tchè*, or *Ye-sang*. These grow wild, and are small;

their leaves and fruit are unlike those of the mulberry; the leaves are small, rough, and round, terminated in a point, with scolloped edges; the fruit is like pepper, which grows at the stalk of the leaves; the branches are thorny and thick, and grow like a bush. They grow in forests on the hills; the worms form their cocoons on the branches, and although the silk is not to be compared with that of the house-worms, still it has its value and excellent qualities. It is of this silk that they form the strings for their musical instruments, owing to its great strength and vibrating quality. The *Tchè* forests used for the silk-worms require great care; transverse paths are cut, and the weeds must be plucked from beneath the trees. These must be kept under, not only because they harbour insects, but serpents also, which devour the worms with great avidity. Men constantly traverse the paths, both day and night, to keep off birds; sounding gongs, and beating the earth with long poles.

The leaves of the oak have sometimes been used, for food for this last description of silk-worm.

The best silks come from Che-kiang, and the Chinese consider those the best which are fine, soft, and white, and those which feel rough are rejected as bad. The manufacturers frequently wash this rough description over with rice-water and lime, to improve its appearance; but this destroys the durability of the silk.

Excellent silks also come from Ton-kin, but not so good as those from Che-kiang, although the best workmen are said to resort there, and supply the Emperor with silks for his own use, and for presents; Canton

is also largely supplied from the same quarter. Besides silks, the Chinese use very extensively, flowered and plain crapes for summer dresses; damasks of all sorts and kinds, and gauzes, are manufactured of the finest descriptions.

A particular lute-string is also produced, called *cheou-se*, of which they make linings and trousers; it is very close and supple, and when squeezed with the hand no mark or fold is observable, and it may be washed like linen. This lute-string is given its beautiful gloss with the fat of the river-porpoise, called by the Chinese *kian-chu*, or the hog of the river Yang-tsze-kang, sixty miles up which river these porpoises are caught. The fat is purified by washing it thoroughly, and then boiling; it is laid on the lutestring with a very fine brush, which is only rubbed on one side, taking care to brush always in the same direction; the workmen are generally engaged in this operation at night, for which they give as a reason, that the flies are very great enemies to the work, which they destroy by settling upon it, but the lamps employed being fed by the porpoise fat, which is found to drive away the flies, the work proceeds without experiencing any annoyance from them.

Although the silks, satins, and crapes, are most beautiful, we have heard from mercantile friends that they are of too expensive a description, and too much valued by the Chinese, to form articles of any considerable trade with Great Britain. It is a singular fact, that although the silks and satins surpass those which are produced by the looms of Great Britain and France, both for beauty of colour, design, and durability of

texture, the silk-velvets are far inferior to those manufactured in England; the Chinese silk-velvets, although possessing much substance, have the peculiarly dead appearance observable in an English cotton-velvet, being totally devoid of the silky lustre of the velvets which emanate from the looms of Genoa and Lyons.

CHAPTER XXII.

Arts and Manufactures of China—Gold and silver tinsel—Embroidery—Filagree work—Chasing and enamelling on silver—Glass-blowing—Manufacturing trinkets from glass—Carvings in ivory, tortoise-shell, and sandal-wood—Mandarin boat in carved and perforated ivory—Concentric carved balls—Lacquer-ware—Copper-ware—Shoe-shops.

AMONG the manifold and various manufactures of China, the gold and silver tinsel cloths of Pekin stand deservedly in high estimation: their chief value arises from the *peculiar* property which they possess of never tarnishing or becoming discolored, either by the influence of time or climate. We have in our possession some of the golden tinsel, which has been thrown about in two quarters of the globe for years, the pristine beauty of the cloth, not being in the slightest degree diminished.

In appearance, they resemble cloth of gold or silver, and various patterns are wrought upon them, which have all the effect of being woven into the cloth, and not stamped upon the surface; these tinsels are constantly used for trimming mandarin robes. Various and frequent attempts have been made, to discover the secret mode of manufacturing, these untarnishable gold and silver cloths, but all efforts have proved abortive, much to the detriment of our own

manufactures, whose value would be considerably enhanced by the discovery.*

The embroidery of the Chinese is peculiar to themselves, and is not only unequalled, but is immeasureably superior to that of any other nation; men execute the finest specimens of embroidery, which is that in which the figures, flowers, &c., are made to correspond on both sides; this is accomplished by working with two needles, placing each stitch over the one previously taken. Every end of the broidery silk is carefully worked in, and every inequality taken from it; the most beautiful specimens of embroidery come from Soo-chow-foo, and parts of the interior from which we are still excluded.

The material to be embroidered is stretched out very tightly in a frame made of bamboo; this is suspended from the wall, the men standing at it whilst they work: the women who embroider have usually the deformed feet, therefore are unable to stand for any length of time; consequently, they sit upon a low stool, placing their legs upon one twice the height; this very inelegant attitude is assumed to allow the frame to be supported by their legs; and we were much surprised that a standing frame had not been adopted, whereby the workwoman would remain seated as she worked, the frame being supported on legs of bamboo, instead of resting on legs of flesh and bone.

* The fame of these tinsels had reached Europe in the seventeenth century; and we find, in the account of Lord Macartney's Embassy to China, in 1792, written by Sir George Staunton, that a manufacturer of the name of Eardes went out with the embassy for the express purpose of finding out the secret: most unfortunately Eardes was seized with illness during the voyage, and died.

But the Chinese detest innovations, even when they are improvements, and the mode now employed for embroidering is that which has been used from time immemorial, and no inducement could be sufficiently great to prevail on them to alter, improve upon, or change the old method. Embroidery books are in use, in which the most approved styles of embroidering, arrangement of the colours and patterns, are set forth; purses, fan-cases, robes for mandarins and the wealthy, skirts, trousers, jackets, and tobacco-bags for ladies, are duly set forth, the various methods of embroidery and appropriate designs for each article being fully described. This book is dedicated to those "who belong to the green window," which signifies to the working-classes, as all those in China who gain their bread by embroidery, are said to belong to the green window. On the title-page of this embroidery-book is depicted an old man, who unfolds a scroll, on which is inscribed, "those that would be wealthy must be industrious;" over his head nocturnal birds are fluttering, to indicate watchfulness and wakefulness; there are between two and three hundred designs in this work, the price of which was forty cash, less than fourpence.

The gold and silver filagree work of the Chinese, equals any ever produced by ancient Venetian masters, and their chasing in silver is unrivalled; the extraordinary accuracy and delicacy with which figures, trees, houses, and animals, are delineated, within a less space than a quarter of an inch, is truly astonishing. The forms of various caskets, vases, and receptacles for ladies' bijouterie, would not disgrace Herculaneum or Pompeii, in their most palmy days of civilization.

The art of enamelling on silver is also brought to great perfection in China, and we have in our possession specimens, which surpass any we have ever seen produced at Genoa; their skill is particularly exemplified in the method of applying ultra-marine, which, in despite of wear and exposure to the atmosphere, never loses the beautiful brilliancy of colour, which renders ultra-marine so exquisitely charming. Enamelling is executed in various districts and provinces, but the Chinese affirm that the best manufactures, are confined, to the neighbourhood of Nankin and Soo-chow-foo.

England and France might well be solicitous to improve their arts and manufactures, by ascertaining and adopting those processes and means, by which the Chinese excel in the above arts; and it may be possible that some ulterior object of this description has induced France to incur the expense of an embassy to China, and to maintain, for a lengthened period, a squadron in the China seas.

Great Britain should be on the alert, keeping a strict watch over the diplomatic movements of her neighbour France, whilst that neighbour is hovering about a nation in which she has no possessions, and with which she has no relation.

Glass-blowing is practised by the Chinese, and the several instruments, furnaces, and processes employed, remind us forcibly of the method adopted by the ancient Egyptians; glass for mirrors, bottles, vases, rings, anklets, bangles, pins for the hair, and innu-

merable articles of all descriptions are manufactured. The rings, anklets, bangles, and hair-pins, are coloured a bright emerald-green, in imitation of jaed-stone, which is a species of agate of various shades of green.

The beauty, peculiarity, delicacy, and depth of the carvings in ivory, tortoise-shell, and sandal wood are well known wherever China is mentioned; the instruments used to carve the card-cases and ivory ornaments, are a species of minute chisels, flat, or bevelled at the point; some of these tools have a projecting tooth at one side, to enable the workman to carve under the figures. It is by this process that many of the figures appear to be carved over lace work; the extreme delicacy of this carving is most exquisite, exhibiting in perfection the laborious patient industry, which is invariably characteristic of the Chinese nation.

We had presented to us a unique specimen of carving in ivory, this was a mandarin boat of about two feet in length, the width and height being in proportion; the boat was regularly fitted up in various compartments, representing the different cabins; in the principal one was the shrine, couches, and lanterns hanging from the roof. Before the cabin door was placed a table, around which were seated two mandarins, and their wives, the latter having musical instruments in their hands, in various parts of the vessel, were the sailors working the boat; on the roof of which were placed flower jars, and a couch, whereon reclined a mandarin, apparently enjoying a snooze after dinner. The whole of the figures, none

exceeding an inch and a half in height, are clad in appropriate dresses, coloured to represent the correct costume, the embroidery being delicately traced: the furniture in the cabins, lanterns, flower-jars, and shrubs, are also coloured, and depicted with the greatest accuracy; it is impossible for description to convey an adequate idea of the beauty, and perfection of this work of art. The ivory balls, which are elaborately carved, and the ingenuity with which they are constructed have long excited admiration and astonishment at the artistic skill, and means, by which so many concentric balls can be carved one within the other. We know not whether any one else has made the discovery but the truth is that each ball is constructed of two pieces, the edges of which are finely scraped down, the edge of one hemisphere being made to overlap its counterpart with the greatest exactitude; thus each separate ball is enclosed one within the other. The joinings are then united by a peculiarly strong cement aided by the employment of heat and pressure, and over each joining is carved various devices. Any one disposed to make the expensive trial, will soon ascertain the fact, by the application of continuous liquid heat to one of these balls, which will open at the joints in due course of time.

A correspondent of the *Athenæum*, signing himself "A. B. G.," in the number published on the 14th October 1848, has entered into a most lengthened and elaborate disquisition to prove, that the "*supposed* discovery of the method of forming Chinese balls" is erroneous; he remarks "that, in a substance which is totally free from grain or lamination, the production

of a very regular cleavage by heat and steam is no proof that the surfaces have ever been separated before; that there is no necessity for the supposition, that the balls have ever been made in parts."

We would observe, that had the *Builder* (from which the *Athenæum* copied the paragraph which called forth the letter in question) been honest enough, in giving publicity to the discovery, to state from whence it had derived its information, A. B. G. might have had the opportunity of referring to the *Dublin University Magazine*, where a portion of these papers first appeared, which would have saved him the useless labor of endeavouring to enlighten the world; as he might then have seen, that it would have been next to an impossibility, by all the boiling and steaming in his power, to have effected such cleavages as are above described, since the *lips*, to speak technically, were *champered off*, the one overlapping the other. And we may also be excused, if we express our belief, that were he to try the experiment of boiling a sphere of ivory, he would much sooner procure *jelly*, than effect a cleavage where the surfaces had not been previously separated; but suppose even that the cleavage were thus effected, it would not be likely to *bisect* the sphere into *two equal parts*. We are not practical turners, but we are fortified in our own views upon the subject, by the experience of a most ingenious and talented one, who agrees with us in condemning A. B. G.'s *theoretical* description of the manner in which, he says, these balls *might* be turned. In the first place, he must use a sliding rest, and in the second the tool which he describes in the form of a letter L must be

steadily fixed, and must therefore, when introduced into one of the holes, previously cut in the sphere, work *parallel*, and consequently, taking eight holes, he must have eight faces or sides and corners to correspond, thus forming *polygons* within his sphere instead of balls.

The most curious variety of these spheres, one of which we possess, is a ball, which has all the appearance of being cut out of the solid mass, with perforated holes, through which, in whatever direction it is turned, spikes of ivory protrude: though the surface is perfectly smooth and the weight such as to imply solidity, without any carving to conceal a joining, we doubt not that the ball is manufactured in a manner similar to the carved ones. The carvings in tortoise-shell and sandal wood are executed in the same masterly style.

The tools which are used for the purpose of engraving are extremely simple, the mother-of-pearl counter is placed in a hollow, exactly the size of the article, by this means it is kept in a steady position while undergoing the process of engraving. The finest specimens of engraving on mother-of-pearl, carvings in ivory, tortoise-shell, and sandal wood come from Ca-ding, being unsurpassable for beauty and delicacy of workmanship.

The beautiful lacquer-ware, which is so universally admired, is made principally near Nan-kin, being considered far superior to that which is made in Kwan-tung and the other provinces. The following is the mode of preparing the ware, which is frequently used for articles of furniture, and we will

proceed to describe the manufacture of a table, which has a landscape with figures delineated on the top, in gold. The timber being first put together, and rendered perfectly smooth, is covered with transparent paper, besmeared with pork fat; as soon as this paper is quite dry it is covered with a paste, made from a peculiar description of clay. When this substance has become completely dry and hard, it is rubbed down with a whetstone, to remove all inequalities of surface; as soon as this process is complete the lacquer is laid on, then allowed to dry and harden, when the process is again repeated three or four times more (this lacquer is a vegetable substance, which has been fully described in our chapter on agriculture); the lacquer being allowed, to become completely dry and hard between each several coating. The intended landscape is traced on the top of the table, by throwing a fine white powder, over paper, on which the landscape has been traced, by means of small perforations, thus forming the outline of the picture: a minute instrument, somewhat resembling a style, is drawn carefully over the perforations, by this means tracing the landscape on the surface of the table. The picture is then besmeared with a compound of size and red paint; the gold, first reduced to a powder, is then applied; the raised appearance of the figures being produced by means of a preparation of gum combined with other ingredients: the picture is allowed to become perfectly dry, when, if requisite, another coat of the lacquer or varnish is then added.

To prepare this lacquer-ware in perfection, requires a lengthened period, and we have been informed by a

Chinese manufacturer, that to produce a fine specimen, elaborately painted, six months ought to elapse between the commencement and the termination of the work, thus affording time for each coat of lacquer to become thoroughly hardened before another is applied. Copper-ware is also extensively used, being manufactured into various articles for domestic service, such as bowls, drinking-cups, jars, &c. These utensils are painted in various styles, the most beautiful being that which is painted to resemble porcelain; the paint invariably, is put over the surface in a full body, let the design be of what character it may.

There is a metal used by the Chinese which has the aspect of silver, the natives call this substance "*white copper.*" Pewter is also used to manufacture many articles for household use; this metal is first prepared in thin sheets, and is then made into bowls, vases, jars, and cups.

The shoe-shops present a very attractive appearance, as the uppers of the shoes are invariably made of silk, very frequently most elaborately embroidered in brilliant coloured silks, with glittering spangles intermixed among the embroidery. The shoes of the ladies, sometimes not more than three inches in length, have soles an inch and a half in thickness, with heels two inches in height; the edges of the soles are painted white, both for the feminine and masculine portion of bipeds. For the soles, felt and buffalo leather is used, but both one and the other absorb and retain moisture with equal facility and avidity, consequently are ill calculated for the purpose to which these materials are applied.

The upper portion of the men's shoes are also embroidered, and frequently spangled, possibly the colours are less brilliant, and the spangles less numerous; the soles of the men's shoes are about three inches in thickness, very broad in the centre, gradually tapering to the toe, where it is terminated in a point, which is turned up, and these shoes are invariably made without heels.

The boots worn by the mandarins and wealthy are always made of black satin, without embroidery, the legs of these boots are made much longer than requisite, to allow the satin to lie in folds about the calf of the leg; the soles are made of the same material, thickness, and shape, as before described.

The gilding, and various other manufactures would be uninteresting to the general reader, and were we to attempt a description of them, would exceed the limits we have prescribed to ourselves for this chapter; the paper which is prepared for fans, the painted feather fans, the fans, to the figures upon which are affixed beautifully painted ivory visages, are all too familiar to need special remark. In conclusion, we must observe that in all the arts and manufactures known in China (with the exception of cutlery, locks, and all descriptions of steel or iron work, which are as rudely constructed and finished as possible) the natives bestow extreme care in the execution of their work.

CHAPTER XXIII.

Manufactures—China-ware—Description of earth used—Legend—Preparation of colours—Moulds—Method of painting porcelain—Rose porcelain invisibly painted—Art now lost—Incombustible earth found near the *Fang-tsze-Kang*, or Yellow River.

THE manufacture of china-ware, which is employed both for useful and ornamental purposes in China, has been practised in that country from such an early period, that tradition is even silent, not only as to the date of its origin, but also as to the name of the individual to whom the nation is indebted for the discovery. That the art has considerably degenerated from the degree of perfection at which it had once arrived, there can be little doubt, as beautiful specimens of a superior description of porcelain, the secret of whose manufacture is lost, and which are highly valued and prized by the wealthy natives, are preserved to the present day, and are constantly dug up, and these last fetch exorbitant prices in the market. From the fact, however, that tradition and records preserve the date for most other objects of interest connected with the country, more particularly of events which have taken place since the Christian era, and in the days of their renowned sages of antiquity,

we may very fairly argue, that the invention of china-ware was discovered long anterior to the Christian era.

At present, the Chinese use two distinct materials in the manufacture of china-ware; the first is *pe-tung-se*, which is a stone of a greenish colour, and is found in large quarries, situate about one hundred miles from Kin-te-chin, where the principal manufactories are established: the rock is cut out of the quarries in small pieces, formed in shape like bricks, which are carried in boats down the river Jaow-cheow to Kin-te-chin, where they are first broken into small fragments, by means of heavy iron hammers, and then reduced to the finest powder, in large mortars, with iron-bound stone pestles, worked by water, in a similar manner to the hammers of a paper-mill. The powder formed in this manner is then cast into vessels full of river or rain water, with which it is thoroughly mixed by means of iron spatulas; after this mixture has been allowed to settle, a cream is found on the surface, of about four inches in depth, which is carefully removed and thrown into fresh vessels of water. This process is repeated constantly in the first vessels, until nothing but the grosser particles are found in the bottom, and these are again subjected to the pounding process. When the mixtures in the second vessels have settled into a thick paste, and the water above appears perfectly pellucid, the latter is gently drawn off, and the paste is thrown into drainers, in the form of large, square wooden boxes, whose bottoms are perforated, in which are laid layers of common bricks, carefully constructing level superficies; over these bricks are spread thick, coarse cloths, and upon these cloths the

paste is thrown to the thickness of a brick, cloths are then spread over the paste, and upon these layers of bricks: before the paste is perfectly hardened, it is cut into small pieces, resembling the bricks, whose forms have been accurately marked upon it by their own pressure: these bricks of prepared pe-tung-se are sold by the hundred to the china-ware manufacturers, who are compelled to submit it again to the same process which we have just described, owing to the cheating propensities of the nation, as the individuals who prepare the pe-tung-se are very prone to adulterate it, by introducing, most ingeniously, stones and gravel into the interior of the pieces, while the form and outward appearance of the bricks are perfectly pure.

The second article used in the manufacture of china-ware is *ka-ow-lin*, which is whitish clay, intermixed with micaceous particles, and is found in the mountains in large lumps, and in mines at a considerable depth from the surface; and it has been observed, that generally a strata of reddish earth lies near the surface, beneath which ka-ow-lin is found. This substance is also brought by water from the same locality as the pe-tung-se, and undergoes a very similar process, but from its nature is prepared with much less labour, and at less expense.

Two oleaginous compounds are also used with the two substances above mentioned; the one is made from picked portions of the pe-tung-se rock, which are selected for their depth of colour; these are first washed perfectly clean, and then undergo the process of pounding and mixing already stated; to about one hundred

parts of the liquid paste thus produced, one part of *che-kaoo*, or a mineral much like gypsum, is added. This is intended to impart consistence to the mixture, which, however, is kept in a liquid state.

Another oil of stone, if we may be allowed so to designate it, is made from quick-lime, which is reduced to powder by throwing a small quantity of water upon it; alternate layers are then piled of dry fern and the pulverized lime, and then the pile is fired. When these are reduced to ashes, they are carefully collected, and another pile is formed of alternate layers of dry fern and these ashes, which is likewise fired. This process is frequently repeated; and it is said that the oil is improved in quality, being purified by each burning. There is a tradition current amongst the artificers at Kin-te-chin, that in olden times, instead of fern, the wood of a certain tree (called by the Chinese Se-te, whose fruit is like the medlar) was used in the formation of these fire-piles, but the tree having become very scarce, they were obliged to have recourse to the fern, since which period they date the deterioration of the china-ware manufacture. The ashes thus produced are next cast into a vessel filled with clear water, and to one hundred parts of these they add one part of che-kaoo; the whole are then mixed by constant stirring; the scum, formed after the mixture has been allowed to rest, is then taken off, and thrown into a second vessel of water; this is also stirred in like manner, and after being allowed to settle a while, the water is carefully withdrawn, and the liquid sediment remaining is the second oil, which is mixed with the first for use, great pains being taken to preserve both the oils,

before mixing, of an equal consistence; the proportions being one part of the lime oil to ten parts of the pe-tung-se oil.

A varnish is also employed in the manufacture, which is called tsi-kin-yow, or burnished gold colour, but we should say that it might be more properly designated *bronze*; it is composed of the very finest common yellow earth, prepared similarly to the pe-tung-se.

The pe-tung-se, and ka-ow-lin, having been prepared in the manner before related, they must be next mixed in due proportions, according to the descriptions of china-ware to be produced: thus, for the finest quality, equal parts are required; for an inferior description, they use four parts of ka-ow-lin to six of pe-tung-se; but for the coarsest ware one part of the former to three of the latter are mixed. When these proportions are weighed out, the ingredients are thrown into pits well paved and chinamed, where the whole mass is, with great labour, kneaded and amalgamated thoroughly by the treading of workmen, who are employed night and day in gangs, relieving each other at intervals, until the paste is rendered fit for the hands of the manipulators; who take small portions on flat stones, or pieces of board, and work it up with their hands, removing any extraneous particles, or gritty substances, which may have found their way into the paste: the vessels are then formed either by the wheel, or in moulds, and finally finished off with a chisel.

All the grotesque animals and figures are made in moulds, formed out of fine yellow clay, well hardened both by baking and exposure to the sun. After the

animals and figures have been taken from the moulds, they pass through the hands of artists, who finish them off with chisels and modelling tools. The number of workmen employed to finish one article of china-ware is almost incredible; a single cup is said, from the kneading of the paste, to pass through seventy hands, before it is ready for sale; each individual, in its progress, performing as little as he possibly can for the remuneration he receives. The Chinese decorate the exterior of their dwellings, and their pleasure-grounds, with enormous pieces of porcelain, both in the shape of vases and figures, these are formed each in several pieces, and each piece or portion in a mould; the paste is first well pressed into the moulds, which are then placed before a fire for a short time, to detach the figures from their moulds; the various portions are then united and cemented together, the joints are carefully smoothed off by the chisel, and are varnished and painted over, after which they are imperceptible.

The designs traced upon their porcelain or China are very inferior, but the colours used by the artists who paint these designs, are far superior to any European colouring. The division of labour, in embellishing and painting the china-ware, is equal to that employed in the formation of it; one traces figures, another flowers, a third paints the figures, and a fourth the flowers; in fact, there is an artist for delineating, and another for painting each particular object, each goes on in one beaten track, without the least conception or attempt at improvement, or introducing new ideas in their designs, and thus the same

designs and figures are accurately copied by the artists of the present day, which were in use in the days of Confucius.

We will now proceed to describe the manner in which some of the principal colours are prepared!—the ancient blue used in painting porcelain, was much finer and deeper than that which the Chinese of the present day prepare, and this they account for by the following legend. A merchant in china-ware was formerly shipwrecked upon a desert coast, and wandering about in search of a residence or shelter of some description, he was blessed in discovering what proved to be to him wealth, ten times in amount greater than all that of which he had been deprived by the unfriendly divinities of the sea, for, to his amazement, he beheld that the shore was principally composed of stones, from which the choicest blue was prepared, with which Chinese artists painted china-ware, and his sailors soon after having succeeded in constructing a large boat out of the wreck of his former vessel, he took in a large quantity of these stones by way of ballast, with which he fortunately succeeded in ultimately arriving at Kin-te-chin: from these stones he manufactured that blue which is so much admired in the antique China, and by which he realized enormous riches. This same merchant, and many others since his day, have vainly attempted to discover the forbidding shore, upon which chance, and as he at first considered *misfortune*, had cast him.

Lapis-lazuli, or azure blue, is prepared for the artist by washing carefully the stone, which is found in quarries or pits, at a great depth from the surface,

it is then enclosed in a well-luted china box, and buried in sand, which is submitted to the heat of a furnace for the space of four-and-twenty hours, after which it is broken, passed through a sieve, then placed in a glass vessel, and boiling water poured thereon, when it is well stirred, the froth skimmed off, and the water gently poured from it: when it has been dried, it is then, like all their other colours, reduced to the finest powder in an unglazed china mortar with a pestle of the same description.

The Chinese red colour is made from *Taow-fau*, or copperas; their mode of preparation is by putting a pound of copperas into a crucible, over which another crucible is luted, having a small hole in it, which is lightly covered over: around these they pile charcoal, and enclose the whole within bricks, when they fire the charcoal, and as soon as the fumes, issuing from the aperture in the crucible, become a light colour, a small quantity of the copperas is taken therefrom, laid upon fir-wood, and moistened with water; if the colour then proves to be a bright red, they remove the fire, if not, they allow the copperas to remain subject to the heat until it assumes that colour, and then remove the fire. When the crucibles are cool, a cake is found in the lower one, but the finest colour is encrusted on its sides, and on the bottom of the upper crucible, which is kept separate from the cake; the pound of copperas produces about four ounces of colour.

The white colour is made from calcined transparent flint, to an ounce of the powder of which they add an equal quantity of white lead.

Their beautiful green is prepared with one part of powdered calcined flint, two parts of white lead, and six parts of the scales of well-hammered copper.

The violet is produced, by adding an additional quantity, of the prepared white to the green.

Yellow is made, by combining equal portions of prepared white and red.

All these various colours are used by the china-ware painters, having been previously dissolved in gum-water, to which they occasionally add saltpetre, copperas, or white of lead. The colours are laid on after the first baking and varnishing of the china-ware, but the beauty and depth of the colouring is imperceptible, until after the second baking.

The *Ow-mi-eu*, or black china-ware, ornamented with gold, is very much prized in China, to make which they mix three ounces of azure, and seven of the oil of stones, this is laid on the ware, and when perfectly dry, it is baked; after which the gold is laid on, and the vessel is rebaked.

The *Towi-kie* is a porcelain prepared simply by varnishing the vessels with a whitish ash-coloured varnish, made from calcined transparent white pebbles, this has the property of marbling, and veining the ware, and giving it an appearance as if it had been fractured into many pieces, which had been carefully reunited; this china-ware is highly prized here, under the cognomen of the *cracked porcelain*.*

The most remarkable ware, however, is the *Kia-sing*, or azure-pressed; the secret of its manufacture has been lost, but those specimens which are pre-

* Ladies call it crackle china.

served are of inestimable value. The art was that of tracing figures on the china, which are invisible until the vessel is filled with liquid. The porcelain is of the very thinnest description, almost as thin as an egg-shell; it is said that the application in tracing these figures was internal, and not by external painting, as in ordinary manufacture, and that after such tracing was made, and when it became perfectly dry, a very thin covering or coating was laid over it, of the same paste of which the vessel had been formed, and thus the painting lay between two coatings of china-ware. When the internal coating became sufficiently dry. they oiled it over, and shortly after placed it in a mould, and scraped the exterior of the vessel as thin as possible without penetrating to the painting, and then baked it in the oven. It is evident that if such be the mode which was adopted, it would require the most nice dexterity, and patient care, for which the Chinese are remarkable, but although they constantly endeavour to recover the exact method, their trials have been hitherto unavailing.

There is also a pure white transparent porcelain, equally prized in China, which is also extremely thin, and the surface perfectly smooth, although adorned with figures; this is manufactured by placing the cup when taken off the wheel, in a mould, when a stamp, with figures in relief, is pressed upon the inside of the vessel, after it is sufficiently dry, it receives several coatings of pure white varnish, until all the cavities made by the stamp are filled up, and the surface becomes perfectly smooth; it is then baked, and the varnish becoming more opaque than the ware of which

the vessel is composed, the figures appear as distinctly as if they had been painted. As the edges of china-ware are liable to crack, and chip, the Chinese strengthen them with varnish mixed with powdered bamboo charcoal, which they lay on with a delicate pencil.

The manufactories at Kin-te-chin are very numerous and extensive, amounting, it is said, to nearly four hundred, and about one million of workmen are employed in them; these factories are walled round, and within the walls are enclosed an innumerable quantity of sheds, as well as residences for the workmen.

The extreme beauty of many descriptions of the Chinese porcelain, is well known and appreciated in England; and could we introduce their brilliant style of colouring into our manufactures, we might equal, if not rival, our French neighbours. The finest specimens of china-ware come from the manufactory near Pekin, and the exquisite transparency and brilliancy of the white ground is supposed to be produced by an incombustible stone or earth, employed in its manufacture. Should this be a correct supposition, and we have no reason to doubt the veracity of our informant, and were the locality discovered, which is said to be in the neighbourhood of *Yang-tsze-Kang*, or the Yellow River, where this stone or earth is found, it might be brought to England at a comparatively trifling cost, by being used for ballast in tea-ships; as all vessels laden with tea are compelled to carry a large quantity of dunnage or ballast.

The beauty of the porcelain enamelling, in natural

colours, upon metals, is too well-known to need a particular description here; but we have been informed by a China merchant who dealt in this article, that the art of enamelling is gradually declining in China, and he expressed his fears that in a comparatively short time it would be entirely lost.

CHAPTER XXIV.

Names of the Empire—Geographical position and extent of China—Boundaries—Great Wall—Provinces; number, geographical position, extent, and population of each—Also their produce and climate—Together with an account of the Mineral wealth of the Empire—Suggestions for English capitalists—Wealth and advantages to be derived from working the Mines of China.

TCHONG-KOW is the appellation given to the Celestial Empire by its inhabitants, which signifies "the Central Kingdom;" and it is called *Cathoy* by the Mantcheow Tartars, while in Europe it is known by the name of China.

China Proper, without including Chinese Tartary, and other dependencies, is the largest as well as the most compact country in any part of the globe, extending, in length, from about 19° north latitude, to about 42° north latitude, and in breadth (taking one extremity, where it borders upon the peninsula of the Corea), from about 125° east longitude (taking the other extremity, where the Great Wall extends to the west), to about 85° east; by this means we have got 23° in latitude, and 39° in longitude.

The area given by Sir George Staunton, is one million, two hundred and ninety-two thousand, four

hundred square miles, or about seven hundred millions of English acres.

The boundaries of the empire are, on the north, Siberia and the region of the Tartar tribes; on the south, Cochin-China, Tonquin, Laos, Siam, Burmah, Assam, and Thibet; on the east, the Pacific Ocean; and on the west, Independent Tartary, and Turkestan.

The ancient northern boundary of China was the celebrated Great Wall, which has been accounted one of the wonders of the world; the total length of this work of human labor, as given by the Chinese, is three thousand miles. It was built two hundred and twenty years before the Christian era, by the Emperor Tsin-che-hoang, to defend the empire from the constant irruptions of the Northern Tartars, or the Huns. The wall commences upon an embankment, built in the sea, to the north-east of the city of Pekin, in the province of Pe-che-le, its width is sufficient to allow five or six horsemen to ride along it abreast, but its altitude varies from twenty to thirty feet; it is carried the whole extent across three provinces, over mountains, appearing almost inaccessible, and across valleys, regardless of all natural impediments. It is constructed, though, upon a larger scale, like most of the city walls of the empire, being built of earth and stone, faced with bricks.

Several gates are built along this massive wall, all of which are strongly fortified, in addition to which there are several strong towers, and other fortifications; and before the Tartar conquest, one million of soldiers were constantly employed in guarding this stupendous bulwark; since that period, however,

a much smaller number are required, the gates alone being garrisoned.

The empire is divided into eighteen provinces, and, in accordance with Chinese systematic regularity, these provinces are subdivided into smaller districts, dependent upon their respective provinces, and each of the greater or lesser divisions of the empire is connected with a city of the first, second, or third class, according to its extent or importance. The cities in China are exceedingly numerous, amounting altogether to four thousand four hundred; but in addition to these, there are upwards of three thousand towns, which are attached to about four hundred and ninety fortified castles, principally dispersed over the sea-coast. The cities are enclosed within walls, and are divided into three classes, called respectively, and in order, *Fow*, *Chow*, and *He-en*; some of these are under military, and some under civil jurisdiction. Consistent with their regulations, the whole of the land is portioned out and allotted to the cities in quantities corresponding with their classes, by which means the whole empire, in its fiscal arrangements, is placed under the control of the cities. This classification and arrangement accords with the whole theory of Government; the Emperor having despotic sway over the country, and the various mandarins having the same delegated to them, and, according to their rank, exercising it over those who are their subordinates, down to the most inferior officer. It will probably be most convenient to take the provinces in order, commencing with the most northerly, which is

Pe-che-le, the principal length of which extends

from 38° to 40½° north latitude, is bounded by Chinese Tartary on the north, by Ho-nan on the south-west, by the Imperial Sea and Shan-tun on the east, and by Shan-se on the west. Pekin, the capital of the Empire, is situate in this province, together with nine other cities of the first class, forty of the second class, and one hundred and eighty of the third class; there are also innumerable villages and hamlets, which are unenclosed by walls, scattered over the whole province.

The surface of this province consists of the northern portion of the great plain, and is estimated to contain fifty-eight thousand seven hundred and sixty-four square miles, of a sandy soil, with a population of thirty millions. In the Gulf of Pe-che-le, the tide, being retarded by islands, rises only about ten feet, but the greater part of the land being only about three feet above high-water mark, and there being but few mountains, the rivers are navigable for a considerable distance, notwithstanding their comparatively small size, and in the rainy season they frequently overflow the country. The river *Pei-ho* experiences a tidal rise one hundred miles inland from the bay; it flows through a completely level country, the soil of which is composed of light sand and micaceous particles, blended together with portions of clay and vegetable mould, without a single rock, stone, pebble, or gravel of any kind. This part of the country is considered the most healthy in China; the plague is unknown, and epidemic diseases are rarely heard of; the climate has a visible effect upon the inhabitants, who are far more robust, hardy, and warlike, than those of the southern provinces, but their intellectual attainments

are said to be inferior. The range of the thermometer is considerable; in summer averaging eighty, while in winter it falls below freezing point, and frequently to zero; the winter frosts being intense, the rivers are frozen for nearly four months to a depth capable of bearing very heavy burthens; and when the ice commences to melt, the process is very gradual, as there is not sufficient "*fresh*" to bear it to the ocean.

Shan-se is one of the smallest provinces in the empire; in form it resembles an oblong lozenge, and is bounded on the north by Tartary, on the south and south-west by Ho-nan, on the east by Pe-che-le, and on the west by Shen-se. Besides its capital, Ta-uen-foo, it contains four first-class cities, sixteen of the second class, and seventy of the third class; its population is estimated at fifteen millions, and the amount of its surface is about fifty-five thousand square miles. Ta-uen-foo is remarkable as having been the first residence of Chinese Emperors, or the capital of what was then called the central kingdom; it has fallen from its ancient grandeur, its former palaces are now heaps of ruins, and the only monuments of its bygone splendour are the tombs of its monarchs in a neighbouring mountain, which are kept in repair. Several of the other cities are handsome, and have important districts assigned to them. The climate is healthy, and is very similar to that of Pe-che-le; the northern parts of the province contain rich mineral treasures, the soil is productive, and the people are robust and industrious.

Shen-se, being one of the most extensive provinces in the empire, is subdivided into an eastern and western district, the former retains the parent name,

and the latter has been erected into a province under the name of *Kan-su*; the former is bounded on the north by the great wall, on the south by Se-chu-en, on the east by Ho-nan, and the west by Kan-su; its population is about eleven millions, and it contains about one hundred and seven thousand, seven hundred square miles. Besides Sin-san-foo, the capital, there are seven cities of the first class, twenty-two of the second class, and eighty-four of the third class, within the province. The capital is one of the largest cities in China, and, like Pekin, consists of two cities, the one being Tartar, and the other Chinese. The country is very beautiful, and diversified with hill and dale; while the soil is very rich and fruitful, producing quantities of wheat and millet; but it is not adapted for rice; it abounds likewise in wax, honey, rhubarb, musk, cinnabar, and odoriferous woods. The mineral productions are also rich, gold being found in the sandy soil, and extensive mines of the same metal exist, which, it is said, are not now worked. The animal kingdom is composed of stags, deer, wild bulls, and goats, together with less agreeable quadrupeds, in the shape of bears and tigers. The inhabitants resemble those of the two former provinces, with the addition, it is said, of much greater talents, which appears to corroborate observations made upon other countries, relative to the influence which climate has upon mankind, namely, that those who dwell in a country whose surface is composed of mountains and valleys, are more intellectual than the inhabitants of a flat country, who are always dull and heavy.

Kan-su, the western portion of the old province of

Shen-se, is bounded on the north by the great wall, on the south by Se-chu-en, on the east by Shen-se, and on the west by Tartary; the extent of this province cannot be well given, as there is no defined limit on the western side towards Tartary. The Yellow River runs across it on the north, and the general features of the country are similar to those of Shen-se, which we have just described.

The northern frontier of China is composed of these four provinces, which we have been describing; they lie along the whole extent of the great wall of China, which bounds the whole range, with the exception of a part of Pe-che-le, which lies outside the wall.

Sze-chu-en, formerly called *Si-shu*, is bounded on the north by the two last-named provinces, on the south by Yun-nan, on the east by Ho-nan and Hoo-pih, and on the west by Thibet, or rather by a small strip of Chinese Tartary. It is by far the most extensive of all the provinces, containing by estimation one hundred and seventy-five thousand square miles, and having a population of twenty-two millions. The Yan-tsze-Kang river traverses its whole extent, and all the other numerous streams of the province are tributary to it. Besides Ching-too-foo, its capital city, there are nine other cities of the first class, sixteen of the second class, and seventy-two of the third class, together with numerous forts and strongholds which were rendered necessary to protect the country against the incursions of the Tartars, who, in 1646, razed the capital to the ground; which previously was one of the most splendid cities in the empire.

The alluvial soils abound in mineral riches; tin, lead, iron, the natural metallic magnet, lapis-lazuli, and extensive salt-mines, are its products, and large quantities of amber are also found; the sugar-cane and rhubarb are extensively cultivated, and silk-worms are largely bred in the productive valleys of this province. The musk animal inhabits the wide-spreading forests, and here is to be met the best breed of horses. The climate is considerably warmer than that of the more northerly provinces, and the air is salubrious, although a tropical character of climate begins here to be felt.

Yun-nan is bounded on the north by Sze-tuen, on the south by Laos and Tonquin, on the east by Kwan-se, and Ho-nan, and on the west by the Birman Empire; a small portion of the north-west is bounded by Thibet. The surface of this province is estimated at fifty-seven thousand square miles, and its population at seven millions: the smallness of the latter, when compared with the northern and eastern provinces, is accounted for by the great extent of its forests (which are inhabited by elephants) and the marshy nature of its plains. Besides *Yun-nan-foo*, the capital (which is embellished with the finest specimens of China manufacture), it contains twenty other cities of the first class, twenty-five of the second class, and thirty of the third class. The trade in the products of its mines and soil is considerable, embracing gold, tin, copper, precious stones, together with silks, gums, musk, elephants' tusks and teeth. The population are said to be distinguished alike for bravery, and mental powers, and the artisans are remarkable

for the beauty and finish of their works, and more particularly for the productions of their looms.

Along the extent of the western boundary of the empire, we meet with a great diversity of climate, and accordingly, in traversing the line from north to south, there is to be found a transition from the temperate to the tropical temperature, and consequently productions comprehending almost every variety, from those of the land of corn, to those of the land of elephants.

Kwan-se is bounded on the north by Ho-nan, and an irregular chain of lofty mountains, on the south and east by Kwan-tung, on the west by Yun-nan, and on the south-west by Tonquin (which was formerly a part of the empire, but is now a province of Cochin China), and the boundary between the two empires is defined by pillars of brass. Its surface is estimated at eighty-seven thousand square miles, and its population is between seven and eight millions, which seems considerably less, in proportion to its size, than most of the other provinces. Besides Kwy-ling-foo, the capital, the province contains eleven cities of the first class, twenty-five of the second class, and one hundred and seventy of the third class. The greater portion of the soil is low and swampy, and is very productive in rice; but the climate is exceedingly unhealthy, indeed it is considered the most insalubrious province in China. The northern portion is elevated, extending to the Man-lin mountains, which are a portion of the ridge which forms the boundary between the coast country and the extensive plain through which the Yan-tsze-Kang flows. Many of the

adjoining provinces are amply supplied by Kwan-se with rice; the mountains are rich in their wealth of gold, silver, tin, and copper; while the sago-palm abounds in many localities, lofty reeds are nourished in others by the swamps, which afford shelter to the rhinoceros. Savage tribes are said to inhabit the mountainous destricts, but they are described to be peaceable.

Kwan-tung, or *Yue-tung*, which signifies the "Eastern breadth," extends along the southern coast from the centre of the Gulf of Tonquin, nearly as far as the portion of the coast which is opposite the Island of Formosa; its length is very great, but its breadth is irregular: the widest portion of the province is watered by the Choo-keang, or Pearl river, commonly called the Canton river; and the island of Hai-nan, as well as several smaller islands, are included within it. Kwan-tung embraces a surface of ninety square miles, and its population is upwards of nineteen millions. The soil and character of the country resemble very much those of Kwan-se; it is very fertile, more particularly so about Canton, the capital, which is situate in a plain extending for upwards of one hundred miles, the whole of which is in the highest state of cultivation. Numerous canals, ramifying through the adjoining provinces, terminate at the capital. There are besides Canton nine first-class cities; and those of the second and third classes are almost innumerable.

The vegetable productions of this province are rich in every variety; mulberry-trees, and fruits of all sorts, tea-shrubs, sugar-canes, rice, indigo, and choice

timber, are amongst the produce. The mountainous districts abound in gold, tin, lead, mercury, and precious stones.

The inhabitants have, for ages, practised artificial means of hatching eggs, owing to which, domestic fowls and ducks are very plentiful. The climate is much more healthy than the neighbouring province of Kwan-se, notwithstanding the numerous plantations of sugar-canes and the paddy fields: although the heat is very great in summer, there is a freshness in the air; but the cold of the winter is so great that ice is formed, which is remarkable in a country bordering on the northern tropic.

Foo-keen lies on the coast, and is bounded on the north-east by Che-kean, on the north-west by Ke-an-se, and on the south-west by Kwan-tung: its surface is estimated about fifty-seven thousand square miles, and its population is above fifteen millions. In addition to Foo-chow-foo, which is its capital, the province contains eight first-class cities, and sixty-three of the third class. The country is beautifully diversified in scenery, and the climate is warm, but much more unhealthy than the northern provinces. The principal produce of the soil is tea, which is cultivated to a considerable extent, agriculture is carried up the sides of the hills by means of terraces, which, with numerous habitations interspersed amongst them, render the scenery very picturesque. The mineral productions consist of tin, copper, iron, mercury, and a variety of valuable stones; there are also gold and silver mines which are not at present worked. The dyes are remarkably fine, particularly the blue.

The principal river of the province is the Min, the branches of which extend over a great portion of the country, and it is navigable for a considerable extent. The whole of this province is in a measure separated from the rest of the empire by chains of hills.

Che-kian is bounded on the north by Keang-soo, on the south by Foo-keen, on the west by Keang-se, and Gan-hwuy, and on the east by the ocean; its surface is estimated at fifty-seven thousand square miles, and its population is upwards of twenty-six millions. Hang-choo is the capital, besides which there are ten first-class cities, and seventy-seven of the second and third classes; there are also eighteen fortresses, principally upon the coast, around each of which are large and populous towns. The bay of Hang-chow-foo extends for nearly one hundred miles inland, and is rendered commodious and safe by a considerable number of islands, which shelter it from the ocean; it receives its name from the capital, which is considered by the Chinese the paradise of the country; it is an extensive, populous, and handsome city.

Hang-chow is situated on the northern bank of the narrowest part of the estuary, where the imperial canal commences in the south, which continues a northerly course until it joins the navigable rivers communicating with Pekin. The small lake Sze-ho on the west of the city is highly ornamental, and is an agreeable resort for the inhabitants; its pellucid waters are pure as crystal, and abound in fish of various sorts, including the golden fish, which may be seen disporting through their element as the pleasure

boats of the inhabitants of the city glide over its surface; while the banks are formed into parterres, where the choicest flowers, and shrubs grow in luxuriance.

The silk-worms are bred in this province to a great extent, and the soil produces the tea shrub, sugar cane, and fruit trees of all descriptions, indeed, cultivation here exists of the highest character, and the vegetable productions are both valuable and numerous. The communication both by water and land throughout the province is most abundant. The inhabitants are most ingenious, and their character for politeness of manners, and ready wit, is not surpassed by those of any other part of the empire. This province is also remarkable, for the extent and quality of its forests of bamboo.

Keang-se is the eastern portion of the ancient province of Keang-nan, or Nan-kin, as known to Europeans; this ancient province was estimated to embrace a surface of eighty-one thousand square miles, and its population was seventy millions. Keang-se, in extent, is about three-fifths of the ancient province, and its population is upwards of thirty-seven millions. The Imperial Canal traverses the whole extent from north to south, and the Yang-tsze-Kang from east to west, affording ready means for the transmission of merchandize, to and fro from all parts of the empire.

The ancient province contained fourteen cities of the first class, and ninety-three of the second and third classes, together with an innumerable quantity of villages. A great portion of the country is low,

abounding in lakes, and intersected by rivers, dykes, and watercourses, by means of which, owing to the saline impregnation of the soil, culinary salt is collected to a great extent.

Nan-kin, which was formerly the seat of government, was the capital of the ancient province, and is the capital of the eastern division: it is still the most populous of all the cities in the empire, although it has considerably diminished since the days of its regal splendour. The Chinese affirm that Nan-kin, in the days of its meridian grandeur, was so extensive, that two horsemen, quitting one of the gates together at sunrise, and taking opposite directions round the city, could not meet each other until after the sun had set: it must be remembered, however, that they do not specify *the pace at which these horsemen were to ride!* The environs of the city are particularly beautiful, and they are tastefully laid out.

Gan-hwuy is the western division of the ancient province of *Keang-nan*, being composed of about two-fifths of that province; it is entirely inland, and the capital is Gan-king-foo, the soil and produce of the country being similar to those of the eastern division, require no particular notice from us.

Shan-tung is in the form of a long peninsula, extending towards Corea, dividing the Gulf of Pe-che-le from the Yellow Sea, it is bounded on the north-west by Pe-che-le, on the south-west by Ho-nan, and on the south by Keang-se. Its surface is estimated at fifty-six thousand square miles, and the population is nearly twenty-nine millions. Besides its capital, Tse-nan-foo, it contains five cities of the

first class, and sixty-eight of the second and third classes.

The character of the country is very similar to that of Pe-che-le, it is very fertile, although there are some sterile spots, and a large quantity of rice, wheat, and millet are produced. Besides grain, this province supplies large quantities of fish, a great portion of which, packed in ice, is sent to Pekin by the Imperial Canal.

Ho-nan is bounded on the north by Pe-che-le, on the south by Hoo-pih, on the east by Gan-hwuy, and on the west by Shen-se; it is also called by the Chinese *Tong-hoa*, which means the "flower of the centre," from its position in the empire, the mildness of the climate, and the fertility of its soil. The surface of the province is estimated at sixty-two thousand square miles, and its population is upwards of twenty-three millions. Kae-fung-hoo is the capital, besides which there are seven cities of the first class, upwards of one hundred of the second and third classes, and a great number of fortified strongholds.

The capital is situated on the south bank of the Hwang-ho, which flows through the whole breadth of the province; the site of the city is much below the water level of the river, which is kept out by a very strong and substantial embankment, extending one hundred miles in length.

Tradition affirms that Fo-hi, who is stated to have been the founder of monarchy, established his government in this province, the date of which, according to Chinese authors, was two thousand nine hundred and

fifty years before the Christian era. The produce of the soil is exceedingly abundant in grain and fruits; and the silk-worm is bred to a very large extent. The silk which is manufactured here is remarkable for its inimitable lustre, which the Chinese attribute to a peculiarity in the water of the province. The inhabitants have the character of being far inferior in energy and capacity to those of other provinces.

Hoo-pih is the northern division of the ancient province of *Hoo-kwang*, and is bounded on the north-west by Shen-se, on the south-east by Ho-nan, on the east by Gan-hwuy, and the west by Sze-chu-en. Its population is about twenty-seven millions. Woo-chang-foo, the capital of the province, is perhaps the most important of all the cities in the empire, and may be justly designated as the granary of China, possessing advantages not to be found connected with any other city; it is built on the banks of the Yang-tsze-Kang, near the conflux of the Han-kiang, and is the most favoured resort of Chinese merchants; it is distant from the sea, by the course of the river, about five hundred miles, and vessels of considerable burthen crowd to it, giving it all the appearance of a sea-port; by this means the various descriptions both of native and foreign produce centre here, and are dispersed over the whole empire. The province itself produces an abundance of grain, and the surrounding provinces send large supplies of corn to its market, which is easily transmitted to any part of the empire, from the unequalled facilities both of land and water communication, which this favored spot possesses; and it has thus become a proverb in China,

"that Keang-se could furnish the Empire with a *breakfast*, but Woo-chang-foo *could support* the whole of the inhabitants of the Celestial Empire."

Hu-nan, the southern division of the ancient province of Hoo-kwang, is larger than the northern portion just described, but it is not so thickly populated, the inhabitants being estimated at little more than eighteen millions. The produce of the soil principally consists of rice and cotton, and the mountains, like most of those in China, are rich in mineral productions. On the north-east, there is an extensive lake, which disembodies its waters into the Yang-tsze-Kang, where that river turns its course towards the south.

Keang-se is situate immediately to the east of the last-described province, and is estimated to contain twenty-seven thousand square miles, and its population is upwards of thirty millions. The high road leading from Canton to Pekin runs through the centre of the province. Porcelain is the principal manufacture, which is carried on in a very extensive manner at King-te-chin. The inhabitants are remarkably industrious, and among the female portion of the lower classes, there are few instances of distorted feet to be met with, whereby they are enabled to take a large share in the laborious parts of the porcelain manufacture. Nang-chang-foo is the capital, besides which there are twelve other cities of the first class, and seventy-eight of the second and third classes.

Kwei-chow is bounded on the north by Sze-chu-en, on the south by Kwang-se and Yun-nan, on the east

by Hu-nan, and on the west by Sze-chu-en. This province is estimated to embrace a surface of sixty-four thousand five hundred square miles, and its population is not quite six millions; it contains ten cities of the first class, and thirty-eight of the second and third classes. Kwei-yang-foo is the capital, which is situate in the centre of the province; and it is believed to have been, in ancient times, an imperial residence, which is borne out by the fact of the ruins and other indications of regal palaces, being extant in the city and its vicinity. There are fertile valleys and spots scattered through the country, but it is far inferior to almost all other provinces, a great portion of the surface being desert, or covered with unprofitable forests.

From this short sketch of the various provinces and their produce, some idea may be formed of the enormous amount of the mineral wealth of China; Chinese authors assert, that there are between four and five hundred mountains in the empire which produce copper, and that there are upwards of three thousand which produce iron. Gold and silver mines abound, but the policy of the Government discourages their being worked. The mines of the province of Kwei-chow supply all the mercury used for the manufacture of vermilion, and there are mines producing lead, tin, and calamine, scattered all over the country. Mining in general is discouraged by the Emperor, as being opposed to the interests of an agricultural nation, and, consequently, the vast mineral treasures of this mighty empire are unexplored, and remain concealed from human ken. To such an extent has

this peculiar policy been carried, that the inhabitants of an empire, which in all human probability might supply the whole world with almost every metal, are obliged to import large quantities for their own use: thus iron, lead, tin, and copper, are imported in large quantities into China.

Coal was used very early in China as fuel; it is mentioned by Du Halde as "black stones dug out of the mountains, which stones burn when kindled, and are used by many persons in preference to wood, of which there is abundance." It is found in the north and in the south, and probably might be had in nearly every province in the empire. At Shanghae, it has been used on board our Government steamers; in this district it resembles *Cannel coal;* it is to be had also at Canton. Le Compte assures us that there is not any country better supplied with coal than China, and he particularizes the provinces of Shan-se, Shen-se, and Chih-le.

It must be apparent, from the vast extent of mineral treasure existing in the mountainous districts of China, that a mass of wealth might be secured to English companies and capitalists, by working some of the inexhaustible mines of the empire. Indeed, it would be difficult to calculate the extent or amount of hidden treasure, which English improvements, energy, and skill, might extract from these ancient hills. The advantage of obtaining an immediate, cheap, and abundant supply of coal for our naval and merchant steamers in the east, without being obliged to send it out from England, needs not to be urged by us, as it speaks

for itself. All these advantages, and this source of wealth, might be secured to Great Britain, by a *firm* and judicious line of policy on the part of her representatives in China.

CHAPTER XXV.

Summary of the History of China—Fabulous and doubtful history—Certain history—Emperor Fo-hi supposed to be Noah—Alphabetical characters invented—Earliest European records given by Marco Paulo—The Yuen dynasty founded by Chi-tsow, in 1278—Marco Paulo's opinion of the Emperor—Ming Dynasty, founded by Chu-y-wen-chang—Anecdote of conjugal fidelity and filial piety—Court removed to Pe-kin from Nan-kin, by Tching-sow—The Tsing, or Pure Dynasty, founded by Shun-che, in 1644—Tartar rule established—Continuation of history down to the present Emperor Taou-kwang, or Reason's Glory—Table of the Ming and Tsing Dynasties—European sovereigns—Number of Emperors and Dynasties—Length of reigns.

ALTHOUGH there are treatises in the Chinese language, which give a period prior to the creation of the world, as the date of the rise of the Celestial Empire, yet the most distinguished of their philosophers and chronologists divide the history of the empire under three distinct heads, namely, the *fabulous*, *doubtful*, and *certain*.

The *fabulous* portion of the history relates to the absurd idea entertained by some, that the empire was the offspring of *Yan* and *Yin*, or heaven and earth, according to the notions of the propagators of this theory, *Pwan-koo*, after the separation of heaven and earth, reigned for a period of forty-five thousand years; who was successively followed by three other Emperors, namely, *Tien-te-hwang-se*, *Te-hwang-se*,

and *Yin-hwang-se*, the united period of whose reigns amounts to thirty-six thousand years. All this fabulous portion, therefore, is rejected with ridicule by the philosophers and chronologists referred to.

The *doubtful* portion extends from about three thousand years before, to the middle of, the third century of the present era; much of the early portion of this period, according to these authors, must depend upon tradition. The Chinese system of cycles, or terms of sixty years, is said to have been invented about two thousand six hundred years before the Christian era; and little dependence can be placed upon any event in their history long anterior to this date.

Indeed, all Chinese authors of any note concur in commencing their history with the Emperor *Fo-hi*, who some consider identical with Noah; this monarch, about two hundred years after the deluge, reigned on the borders of the province of *Shen-se*, and subsequently in *Ho-nan*, in the centre of the empire: he is said to have cleared the country of forest from *Ho-nan* to the ocean. *Fo-hi* was chosen by his countrymen for his merit as their ruler, and by them was called *Tien-se*, the Son of Heaven, which title has been given to every succeeding Emperor of China.

Chinese authors describe man at this period as little superior to the beasts of the field; they say a man knew his mother but not his father, and living in a savage state, he cared only to satisfy the cravings of nature, devouring all parts of an animal for food, he threw away what he did not require when his hunger was satisfied, drinking the blood, and clothing himself with the skin.

Fo-hi instructed his subjects to manufacture nets, with which he taught them how to catch birds and fish, and it was he who introduced the custom of rearing domestic animals and fowl. By these methods he provided for the maintenance of his subjects, and having thus created new wants, he thereby gave occupation to the people. From a desire to promulgate his laws and make known his will amongst his subjects, this monarch invented the eight *Kou-a*, or three lines, which by various combinations made sixty-four. These symbols represented various objects in nature, and gradually the Emperor taught his people the use of the characters, and as a means of adding supernatural importance to his invention, and to impress his laws more forcibly upon their minds, he declared that the eight *Kou-a* had been revealed to him in a vision, where he saw them accurately traced on the back of a horse-shaped dragon, which rose from the bottom of the sea. Having fully succeeded in impressing upon his subjects the supernatural origin of his alphabet, he next created mandarins, whom he styled dragons, one was called the flying-dragon, another the hidden-dragon, a third the working dragon, and a fourth the relieving dragon. By this means the affairs of state were divided under separate departments, and the government of the empire reduced to system.

We regret that the limits of this work will not allow us to supply our readers with the early history of China as we had originally intended, and we must therefore content ourselves with an outline, commencing with the *Yu-en* dynasty, from which date

we have the earliest European records of Chinese history, furnished by Marco Paulo.

The *Yu-en* dynasty was founded by *Chi-tsow*, who was the son of *Tai-tsow*, the chief of the western Tartars, and who, by right of conquest, ascended the imperial throne A.D. 1278. This dynasty continued for eighty-nine years, and was occupied by the reigns of nine Emperors. On ascending the throne, this Emperor made no alteration either in the laws or customs of the Chinese, and in a short period he succeeded in promoting order, and in securing the good will and affection of his subjects, by his equitable line of conduct; and to this day the administration of the *Yu-en* family is called in China, "the wise government." *Tai-tsow* is represented by Marco Paulo as being a magnificent prince, endowed with a vigorous and energetic mind. During his reign the grand canal was dug, which is a lasting memorial of his policy and wisdom. This Emperor died in the eighteenth year of his reign and the eightieth of his age. The Mongol power continued during the reigns of the two successors to *Tai-tsow*, but the last three Emperors of the dynasty were opposed, or lost their lives through treachery. In these latter years the officers of the state were solely occupied by Mongols, and the Chinese became disgusted with a government in which they had no participation. When the last occupant of the throne, during this dynasty, began to confiscate the property of the Chinese, and distribute it amongst his Mongol adherents, he excited and roused the dormant spirit of the former, who, under the conduct of *Chu-y-uen-chang*, a *ci-devant* priest,

and of plebeian origin, expelled the Mongols from the empire, A.D. 1367.

Chu-y-uen-chang established the *Ming* dynasty, being the twenty-first, which continued for the space of two hundred and sixty-six years, and embraced the reigns of sixteen Emperors. This monarch took possession of the throne amidst the general acclamations of the people, and the year after his accession he took Pekin, after one day's siege. He held his court at Nan-kin, which was soon visited by ambassadors from all the surrounding nations, who brought with them valuable presents for the new sovereign, and amongst others, a lion, which was the first that the Chinese had ever seen.

A remarkable instance of conjugal fidelity and filial piety occurred during this monarch's reign, and he caused a monument to be erected to record the circumstance. A young farmer who was travelling through a lonely spot, accompanied by his aged father and youthful wife, fell into the hands of robbers, who were in the act of murdering the old man, when the young farmer threw himself between his father and the assassins, and besought the latter to kill him as a substitute for his parent. At the same time that they attempted the old man's life, some of the robbers offered violence to the young farmer's wife, who asked them, with dauntless courage, if they would dare to insult her in the presence of her husband. Upon hearing which, they immediately seized the young man, and binding him hand and foot, cast him into the midst of a raging fire, which they had kindled in the neighbourhood; when the wife rushed

into the flames, and they were both consumed, locked in each other's embrace. *Chu-y-uen-chang* died in the seventy-first year of his age, and the thirty-first of his reign, leaving the crown to his grandson.

Kien-wan-te succeeded his grandfather, A.D. 1399, and commenced his reign by remitting one-third of the taxes; but the peace of the empire was soon disturbed by the Emperor's uncles, who could not brook having their nephew, then only seventeen years of age, preferred before them; one of these, named *Tching-sow*, who was governor of *Pe-kin*, took up arms under the pretext of ridding the country from their sufferings, caused by evil ministers. The imperial city was betrayed into the hands of the royal traitor, the palace was reduced to ashes, and the body of the young Emperor was brought to the conqueror half consumed. This event occurred in the fourth year of the monarch's reign.

Tching-sow ascended the throne without opposition, and rendered himself odious by many cruel and bloody acts of revenge. He removed the court from *Nan-kin* to *Pe-kin*, leaving his eldest son to govern the former city, and conferring other governments upon his brothers. He reigned for three-and-twenty years and was successively succeeded by his son, *Yn-tsung*, and his grandson *Suen-tsung*, whose united reigns amounted to eleven years. In the reign of the latter emperor the imperial palace was destroyed by fire, and the conflagration continued for several days; it is said that a considerable quantity of gold, silver, brass, and pewter, having been in the palace, was

melted during the fire, and, amalgamating in their molten state, formed a metal of which a large number of vessels were afterwards manufactured, which are much prized in China to this day, and fetch a high price.

Ying-tsung ascended the throne, A.D. 1437, at the age of nine years. The Emperor marched at the head of his army, at sixteen years of age, against the Tartars, who had been making continual incursions into the empire, but the troops being weakened from insufficient supplies, were unable to withstand the shock of the enemy. The Emperor himself was taken prisoner, and carried into a remote part of Tartary, where he remained until ransomed; during his absence his brother reigned in his stead, and on his return to the empire he refused to reign until after his brother's decease. The interregnum lasted for seven years, and *Ying-tsung* survived his brother for eight years, when he left the crown to his son, who reigned for twenty-three years, a period devoid of any incident worthy of record.

Hong-tchi began to reign A.D. 1489, and continued on the throne eighteen years, during which period China was afflicted with a most fearful famine, when parents are said to have devoured their offspring. The Emperor died from the effects of grief occasioned by the death of the Empress, and was succeeded by his son *Woo-tsung*.

Woo-tsung ascended the throne A.D. 1507, and his reign was disturbed by continual insurrections, occasioned by the heavy imposts and famine, which afflicted the inhabitants, particularly in the provinces of *Ho-nan* and *Shan-tung*. The Emperor assumed

the title of Generalissimo of the Army, and marched against the Tartars, but an inundation occurring at the time, he interpreted it as an evil omen, and suddenly abandoned the design. A census of the population was shortly after taken, by which it appeared that China then contained fifty millions of inhabitants. In the sixteenth year of his reign *Woo-tsung* was seized with an illness, which terminated fatally; perceiving his danger he assembled the officers of state, and in their presence appointed the Empress guardian of his second son, whom he had nominated as his successor.

Che-tsung succeeded his father A.D. 1523, and began his reign by examining personally all petitions, and contributing largely from the Imperial treasury funds to relieve the distress of his subjects. He repaired the great wall, which had sustained considerable injury from the attacks of the Tartars, and restored many public edifices. In the sixteenth year of *Che-tsung's* reign, however, he abandoned the judicious courses, which characterized the early part of his government, and devoted himself to poetry, music, and the vain search after a liquor, which impostors informed him had the virtue of imparting immortality.

At this period the Tartars advanced upon *Pe-kin*, with an army consisting of sixty thousand men, who were completely routed by the Imperial troops, and two hundred officers were taken prisoners. The following year the Tartar king sent ambassadors to the court of *Che-tsung*, who expressed deep contrition for the incursion, and sought permission to be permitted

to trade with China in horses. The Emperor granted them leave to carry on this trade, which he subsequently prohibited, owing to the disputes and turmoils occasioned by the dealers. Two descents were made upon the coast by the Japanese; in the first, they were repulsed with a loss of nine hundred men, while in the second attempt, not a single individual escaped to carry home the news of their slaughter.

Native historians relate the circumstance of two young maidens having, during this Emperor's reign, drowned themselves to avoid being sold by their father for immoral purposes; the Emperor caused a handsome monument to be erected to their memory, upon which was simply inscribed in the Chinese language, "*The two illustrious virgins.*" *Che-tsung* died in the forty-fifth year of his reign, immediately after he had partaken of the supposed liquor of immortality, which was looked upon as a just punishment of Heaven for his presumption and folly.

Mo-tsung succeeded his father, and reigned only twelve years, during which period history affords no incident worthy of record.

Wan-le ascended the throne on the death of his father, the late Emperor, A.D. 1580, in the tenth year of his age. He followed the wise instructions of his prime minister, and thus the state affairs are said to have been judiciously conducted. A most severe frost was experienced in 1583, and the rivers were covered with ice of such a thickness, that the Tartars were enabled to cross them with ease, during an incursion which they then made into the empire, but they were driven back by the Chinese with great

slaughter. About this period one of the greatest famines occurred which had been ever experienced in China; sixty pits are represented to have been dug in various places, into which the bodies of those who died from starvation were thrown, and each pit is said to have held, at the least computation, one thousand bodies. Mathew Ricci, the Jesuit, visited the Imperial court, and presented the Emperor with a repeating-watch, which he valued most highly, and erected a tower for its safe custody. *Wan-le* died in the forty-eighth year of his reign, and was succeeded by his grandson, *Tien-ke*.

Tien-ke began to reign A.D. 1628, and is described as a diffident and timorous youth, who left the management of the empire, in a great measure, to the guidance of eunuchs, several hundreds of whom inhabited his palace. Great contests were now carried on between the Tartars and Chinese for ascendancy; the former gained a victory over the latter, in which they lost twenty thousand men, while the Chinese lost thirty thousand; but the Tartars gained possession of Leao-tung, and immediately issued an edict ordering the inhabitants to shave their heads after the Tartar fashion, but several thousand Chinese preferred death to the loss of their hair. At the same time the Dutch laid siege to Macao, which the Emperor had given to the Portuguese, as a reward for important service rendered by them in clearing the Chinese seas of pirates, who infested the coast; the Dutch were ultimately obliged to raise the siege. This Emperor died in the seventh year of his reign, without leaving male issue, and was succeeded by his brother.

Tsung-tching ascended the throne A.D. 1635; he was a prince entirely engrossed by literary and scientific pursuits, consequently but ill-adapted to contend with the rising storm. The empire became for several years the scene of intestine struggles, the generals of the imperial army, throwing off their allegiance, each seized upon provinces over which they respectively usurped regal sway, until they in turn were subdued by two generals named *Le* and *Tchang*. *Le* ultimately gained the superiority, and assumed the title of Emperor, and advancing to the imperial city, where, owing to private differences which existed between the ministers and eunuchs, he easily gained admission through a well-devised stratagem, and marched into it at the head of three hundred thousand men. The Emperor, who was shut up in his palace occupied in his pursuits, was wholly regardless of passing events, and on receiving intelligence of the sudden arrival of the usurper, he attempted to escape, but was deterred, owing to the desertion of his guards. Finding his retreat cut off, he hastened to the palace garden, where he wrote on the border of his garment, "My subjects have basely deserted me, treat me as you please, but spare the lives of my people." He then drew his sabre and slew his daughter, after which he hung himself on a neighbouring tree, which example was followed by the Empress, and many of his faithful adherents.

After a long search the body of the Emperor was found and brought to the usurper, as he sat on the imperial throne, who spurned it, treating the corpse with every mark of indignity. Two of the Emperor's

children, and the ministers were beheaded, but his eldest son succeeded in effecting his escape. The authority of the usurper was generally submitted to by all, with the exception of *Ow-san-guy*, who commanded the imperial army in *Leao-tung*, against whom *Le* now marched. The usurper, having taken the father of the faithful general prisoner, placed him loaded with chains in front of his army, and encompassing a city in which *Ow-san-guy* enclosed himself with his troops, proclaimed he would immediately slay his prisoner, if the city were not surrendered. The faithful general, standing on the walls, saw his aged parent awaiting calmly his fate, and falling on his knees he besought his father's forgiveness, if he sacrificed his filial devotion, to the duty he owed to his prince and his country. The father applauded the resolution of his son, and was instantly beheaded.

Ow-san-guy now resolved on a double vengeance for the death of his monarch and his father, and accordingly entered into a treaty with the Manchow Tartars, and called them to his assistance. *Tsung-te*, the Tartar chief, had been educated in his youth in China, had imbibed their habits and customs, and was a proficient in their language. On this account he was much beloved by the generals in the army as well as by the mandarins, most of whom had become weary of the melancholy and inattention of the late Emperor. *Tsung-te* now marched at the head of eighty thousand men to the relief of the besieged city, and the usurper having gained information of his approach, raised the siege and retreated to *Pe-kin*. *Ow-san-guy* imagining that he was unsafe here, plundered and fired the palace, and then retreated into the province of Shen-se, enriched with spoil and loaded with the curses of the people.

Tsung-te, soon after his arrival in China, proclaimed his son *Shun-che*, then six years old, Emperor, and shortly after died, having previously committed the young Emperor to the care of his brother *A-ma-wan*. The youthful prince was conducted to *Pe-kin*, where he was received with the joyous acclamations of the populace, who regarded him in the light of a deliverer. On all sides resounded "*Wan-soo, Wan-soo*," which signifies "may he live for many years;" every one in the imperial city hoped that the dawn of happy and prosperous days had opened upon his native land.

Shun-che ascended the throne A.D. 1644, and with him commenced the *Tsing*, or Pure Dynasty, which has continued to the present day. During the eighteen years of his reign most of the northern, and central portions of China were subjugated, but the south steadily resisted the invaders, and, by means of a large fleet, carried devastation along the whole coast. Resistance was overcome in some districts, whilst in others the population were exasperated by the edict, which ordered all the Chinese to adopt the Tartar fashion of shaving the front of the head, and allowing a long tail to hang from the back of the head. This order many resisted, preferring rather to lose their heads than their hair, but by degrees the edict was enforced, and has become the distinguishing characteristic of the Chinese nation for upwards of

two hundred years. The province of Kwang-tung continued longer than any other to resist the foreign yoke, and the inhabitants distinguished themselves by many heroic acts, while fighting for their independence. Another leader sprang up in the west, who was remarkable for cruelty and harshness, but to the soldiers he was kind-hearted, affable, and even familiar to a disgusting degree.

He appointed an examination for literary honours, and several thousand candidates being assembled, they were all murdered on the spot, under the pretext that by sophistry they would excite disturbances throughout the empire. Upon retiring from the city of *Tchin-too-foo*, he ordered all the inhabitants to be led in chains into the fields adjoining, where they were all slaughtered. He compelled his soldiers to murder all their women, on the ground that they would only be an encumbrance in war, and he set them the example by cutting the throats of three hundred of his own concubines. This monster's death happily dispersed his army, and the people joyfully submitted to the Tartar rule.

The young Emperor, on assuming the reins of government, soon secured the good-will and affection of all classes of his subjects, by constantly showing himself in public, by giving free access to all petitioners, and by great liberality. *Shun-che* died A.D. 1661, and was succeeded by his son *Kang-he*, who was in his ninth year, and continued for five years under tutors, after which he personally conducted the affairs of government, exhibiting firmness and energy,

which rendered him successful, and more renowned than any other eastern monarch. Sixty-one years was the duration of his reign, a period longer than the reign of any other Emperor, except *Tai-mow*; in this time he enlarged the boundaries of his empire, as far as Tibet on the south-west, and to Badakashan and Kokand in the west. By the wisdom of this monarch the administration of justice was simplified, and the imperial authority was strengthened throughout the vast and mighty empire. Through his methodical arrangements, we may attribute the stability and peace, which the empire has exhibited for upwards of a century, and which possibly has been the occasion of the impression, which exists of the unchangeable character of Chinese institutions. This happy result was produced by *Kang-he*, through indefatigable attention to state affairs, by discrimination in the selection of officers, by munificence in all public undertakings, by anxious solicitude for the welfare of his subjects, by vigorous execution of the laws, and constant watchfulness over the officers of state. The occurrences which chiefly merit attention during this lengthy reign are, the conquest of the Eleuths, the subjugation of numerous tribes inhabiting the districts, lying north and south of the Celestial Mountains, an expedition in 1716 to the chief of the Tourgouth Tartars, previous to their return to the Chinese territory, the settlement of the northern boundary, of which a full account will be found in Gerbillon, the survey of the empire under Jesuit missionaries, and the printing of a dictionary in the Chinese language. This

Emperor displayed much liberality to foreigners, and for many years the country was opened to foreign commerce.

In A.D. 1722 *Yung-ching* succeeded to the throne on the death of his father, and by many he has been considered a usurper, who assert that the fourth son of the late Emperor, on his father's demise, was absent in Mongolia, that the patent of nomination was executed in his favour, but that *Yung-ching* committed a fraud, and changed four into fourteen, he being the fourteenth son of his father. Be this as it may, the fourth son was, soon after his father's death, seized and died in prison. This Emperor exerted himself to eradicate Christianity, and to restore all the ancient usages of the empire. He appears to have been solicitous for the stability of the empire and the well-being of his subjects.

Keen-lung succeeded Yung-ching, A.D. 1736, and to the gratification of his subjects he soon evinced by his actions, that he was a worthy descendant of *Kang-he;* and no prince ever ascended the imperial throne, whose prospects of a prosperous reign were greater than those of *Keen-lung*. This prince resembled his grandfather *Kang-he* in more respects than one, as, like him, his reign was for the unusual period of sixty years, and during the greater portion of it he enjoyed a profound peace. It is true some trifling insurrections took place, principally in Formosa and Kweichau, and the imperial army being defeated, was obliged to retreat from Birmah. Owing to the incursions of the Nipalese, the Grand Llama of Tibet

obtained assistance from the Emperor of China, who, upon the occasion, established his authority over the whole of the country, which he garrisoned with Chinese troops, thereby annexing it to China; but permitting the Llamas to continue in the administration, subject to his control. The Emperor's popularity was considerably increased by the general amnesty which he published, and by the restoration of the relatives of the ex-imperial family, to their rank in the empire. Ambassadors were received at his court from England, Russia, and Holland, which occasioned the character of the inhabitants, and the nature of the Celestial Empire, to be better understood by the nations of the West. The Chinese thereby became, more deeply rooted in the absurd notions which they entertained of their own superiority, over all the other nations of the world; as they regarded these embassies only in the light of a tacit acknowledgment, on the part of their respective nations of submission, to the celestial court. Thus the presents brought by each ambassador were considered, and received, as tribute, the missions as the substitutes of their respective sovereigns, to pay homage to the Emperor, and their applications for permission to trade, as servile petitions for favours, rather than mutual beneficial arrangements. We fear, as far as Great Britain is concerned, that there is much reason for the Chinese government, to maintain their opinion, that the advantage of trade is considerably on the side of England, as we have already seen to what an extent China has been drained of money, through the *accursed trade in opium*, and we cannot claim any vantage

ground as long as our government, dishonourably permits, British subjects to infringe the laws of China, by forcing the poison upon her subjects. *Keen-lung*, in 1796, finding the cares of government too oppressive, abdicated in favour of his fifth son, *Kia-king*, himself taking the title of *Supreme Emperor*.

Kia-king was a most superstitious and dissolute Emperor, and his reign, which lasted for a quarter of a century, was agitated by conspiracies, (in one of which his own family were implicated), by insurrections, and by piratical depredations. He narrowly escaped with his life in 1813 from one of these conspiracies, owing to the courage of the present Emperor. For many years a fleet, of six hundred piratical junks, infested the Chinese seas, which were at length exterminated, principally by the advantage the government took of dissensions, which arose amongst the leaders. The leaders were discovered by two English gentlemen, Messrs. Glasspool and Turner, who had been seized by these marauders on various occasions, and were compelled to be their associates during some of their daring enterprises.

At length the audacity of these "*foam to the sea*," as they are termed by the Chinese, became so insupportable, that the Governor of Canton applied to the Portuguese government at Macao to assist the imperial navy, as they had done on a former occasion, and clear the coast of these depredators. The combined fleet blockaded the pirates for ten days without much prospect of success, when, most fortunately, a dispute arose between the two pirate commanders, who had immediate recourse to arms, and a most desperate

engagement ensued, which resulted in the defeat of one, who immediately submitted to the government, and his example soon after was followed by the conqueror. The fearful stories of these days are frequently related by the inhabitants of Canton and Macao, and we regret to add that "the foam to the sea" are still suffered to exist in those seas.

In 1820, *Kia-king* died, having previously nominated his son *Taou-kwang*, "Reason's Glory," to succeed him. The reign of this monarch has been distinguished by a continual succession of troubles, insurrections, and wars; and the war which commenced with England in 1840 has not been the least amongst them. It was commenced with injustice, and has terminated without producing to this country the advantages which might have been secured to us; and disgrace will ever attach to the British name until England has wiped it away, by the abolition of the *opium trade*.

It would appear from native historians, and the observations of Europeans who have visited China, that this enormous empire has been better governed under the present dynasty, than under the preceding one: there is more apparent energy in the executive, and if possible less of intrigue. The *Man-chow* rule has developed more extensively the resources of the empire, and encouraged the natural industry of the population.

We subjoin a table of the *Ming* and *Tsing* dynasties, shewing the length of each reign, and the contemporary monarchs.

MING DYNASTY.

Kwo-Hien, or Reigning Title.	Miu-Hien, or Temple Title.	Began his Reign.	Length of Reign	Contemporary Monarchs.
1. Hung-woo	Tai-tsoo	1368	30	Tamerlane, Richard II., Robert II.
2. Kien-wan	Kien-wan-te	1398	5	Manuel, Paleologus; Henry IV., England.
3. Yung-lo	Tai-tsung	1403	22	James I., Henry V., Martin V.
4. Hung-hi	Jin-tsung	1425	1	Amurath II., Henry VI., Charles VII., Albert II. Cosmo de Medicis.
5. Sinen-te	Sinen-tsung	1426	10	James II., Frederick III., Austria; Nicholas V.
6. Ching-tung	Ying-tsung	1436	21	Mahomet II., Edward IV., Sixtus IV.
7. King-tai	King-ti	1457	8	James III., Frederick and Isabella, Louis VI.
8. Ching-hwa	Hien-tsung	1465	23	Bajazet II., James IV., Henry VII.
9. Hung-chi	Hiao-tsung	1488	18	James V., Henry VIII., Charles V.
10. Ching-ti	Wu-tsung	1506	16	Solyman II., Mary, Philip II., Henry II.
11. Kia-tsing	She-tsung	1522	45	Selim II., Elizabeth, Gregory III.
12. Lung-king	Muh-tsung	1567	6	James I., Henry IV., Louis XIII.
13. Wan-le	Shin-tsung	1573	47	Othman II., Philip IV., Gregory XV.
14. Tai-chang	Kwang-tsung	1620	1	Amurath IV., Charles I., Urban VIII.
15. Tien-ki	He-tsung	1621	7	Innocent X., Frederick the Great.
16. Tsung-ching	Hwa-tsung	1628	16	

TSING DYNASTY.

1. Shun-chi	Chang-hwang-te	1644	18	Mahomet IV., Cromwell, Louis XIV.
2. Kang-he	Jin-hwang-te	1664	61	Charles II., Clement IX., Sobesky.
3. Yung-ching	Hien-hwang-te	1723	13	Mahomet V., Gregory II., Louis XV.
4. Kien-lung	Shun-hwang-te	1736	60	Osman III., George III., Clement XIV.
5. Kia-king	Jui-hwang-te	1796	25	Napoleon, Frederick William II., Selim.
6. Tsou-kwang	The present Emperor	1821	...	George IV., William IV., Victoria, Louis XVIII., Charles X., Louis Philippe, Mahmoud.

The total number of emperors who reigned in the six-and-twenty dynasties, commencing with *Yu* the Great to *Taou-kwang*, is two hundred and thirty-five, or two hundred and forty-three if we commence with *Fo-hi*, which comprises a period of four thousand seven hundred years, from the year 2852 before the Christian era to A. D. 1849; this gives a period of one hundred and eighty years to each dynasty, and an average of nineteen years and three-quarters to each monarch. Should we commence with *Yu* the Great, the time occupied by the monarchies gives, an average of one hundred and sixty-two years, to each dynasty, and seventeen years and a quarter to each reign. From the period when Menes founded the first Egyptian dynasty, in the year 2715 B. C., to the year 331 B. C., gives us two thousand three hundred and eighty-four years; during this period, Manetho enumerates thirty-one dynasties, and three hundred and seventy-eight kings, which gives an average of seventy-seven years to each dynasty, and six years and a half to each reign. In England, from William the Conqueror in 1066 to Victoria in 1837, a period of seven hundred and seventy-one years, thirty-four sovereigns have reigned, giving an average of twenty-two years and three-quarters to each reign, and about the same average is held in the other European states.

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